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**J.M.J.D.**

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# DOMINICANA

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## ALBERT, SAINT AND SCIENTIST

JORDAN MINICHIELLO, O.P.

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AT ONE time when he was preaching at the University church in Dublin, Cardinal Newman said, "There are those, and of the highest order of sanctity too, as far as our eyes can see, in whom the supernatural combines with nature, instead of superseding it, invigorating it, elevating it, ennobling it; and who are not less men because they are saints. They do not put away their natural endowments, but use them to the glory of the Giver; they do not act beside them, but through them; they do not eclipse them by the brightness of divine grace, but only transfigure them. They are versed in human knowledge; they are busy in human society; they understand the human heart; they can throw themselves into the minds of other men; and all this in consequence of natural gifts and secular education." To no one can these words be better applied than to Saint Albert the Great, scientist, philosopher, theologian—the Universal Doctor of the Church.

In a golden age of scholars and saints Albert's name was great. He was great in holiness and great in knowledge, and his knowledge was as remarkable for its breadth as for its depth. He was not only a profound theologian and philosopher, but he was also a great student of nature, a tireless observer and a careful experimenter. In this respect Saint Albert stands out preeminent and almost unique among the learned men of his time, and no small part of his fame rests on the splendid work which he did in the broad fields of experimental science. One of his contemporaries (and the men of the thirteenth century were not overmuch given to flattery) spoke of him as "a man so distinguished in science that he could justly be called the

marvel of our times." For centuries Albert was known in popular legend as the wizard of science and now, since we know more of the history of experimental science and of the contributions of individuals, it can be said with certainty that Saint Albert holds an assured and honorable place among the students of nature. Critical modern authors as well as the medieval writers are unanimous in praising his work.

Thus Meyer, the historian of Botany, in summing up Albert's contribution to this science says of him, "No botanist who ever lived before Albert could be compared with him, unless it be Theophrastus, with whom he was not acquainted." We more easily grasp the importance of this statement when we take into consideration the fact that sixteen centuries separated Saint Albert and Theophrastus in point of time. Again, the late Professor John M. Stillman of Stanford University in his textbook, *The Story of Early Chemistry*, says, "Of the great value of the work of Albertus Magnus in helping to spread the knowledge of the chemistry of his time there can be no doubt. He presents this knowledge with a clearness and distinctness that characterizes him as one of the ablest thinkers of his century; this very clarity of expression, free from intentional secrecy or mystification, must have given his works an important value in helping to lay the foundations for sane and sensible points of view, in a time when, according to the writers of the times, fraud, charlatanism and imposture in alchemy were very prevalent." These testimonies of modern scientists show that Albert the Great holds an honorable place in the history of science.

Saint Albert's work in experimental science is of permanent value and interest, not only because of the strictly scientific method with which he pursued his studies, but also because of the wide scope of his interests and because of the remarkable results which crowned his labors.

The true greatness of a scientist, and especially of a pioneer scientist, is revealed more by his method of procedure than by the results which he attains. Judging from this point of view Albert was unsurpassed as a scientist in the thirteenth century. The method which Albert taught and practised was the method approved and so successfully applied by modern scientists, that of accurate observation and experiment. In an age when most scholars were content to study Aristotle, or the writings of some other recognized authority, and thus draw their knowledge of nature from the ancient authors, Saint Albert turned to the study of nature itself. He knew well that the ancient writers had made many errors, and that they not only could



not, but should not, be relied upon in the questions of experimental science. He knew also that outside the province of philosophy there lies a world of truth to be discovered, and that the key which unlocks the secrets of this world is experience—observation and experiment. Albert the Great and Roger Bacon may justly be called the rediscoverers of experimental science. In the records which Albert has left us, one easily sees what a patient and untiring research worker he was, and how heroically he labored against difficulties which are today either mere trivialities or altogether unknown, difficulties arising from the suspicion with which many people of his time looked upon this type of work, from the lack of laboratory equipment and also from the almost complete absence of reliable information on any scientific subject.

His greatness as a scientist is revealed, too, by the breadth of his interests. Despite the many handicaps with which he had to contend, Albert collected a body of scientific data which was unequalled in his day for either quantity or accuracy. He labored not merely in one or two, but in all branches of natural science: Physics, Mineralogy, Meteorology, Cosmography, Biology, Astronomy, and Mathematics—and thoroughly mastered all that was known at the time; thus he merited for himself the title of Universal Doctor. This achievement alone is sufficient to establish Albert's reputation as a scientist, but his fame is greatly enhanced by the new and fruitful discoveries which rewarded his own research. It will be sufficient to mention only a few examples of Albert's experimental work.

In Chemistry, Albert made a special study of sulphides, and synthesized very many of them. For the preparation of cinnabar (mercury sulphide) he directed that two parts by weight of mercury and one third part of pure sulphur be heated together in a closed vessel for some hours. Now, this is exactly what a modern scientist would do were he asked to prepare this compound. The remarkable thing in this simple experiment, however, is the proportion of materials used, because with all the facilities for experimental work which we have today, it has been proved that the preparation of this compound can be brought about by combining thirty two one-hundredths of a part of sulphur with two of mercury; Albert suggested the use of thirty three one-hundredths of a part. The correctness of this is nothing short of amazing when one considers that the use of a slight excess is always desirable, and is considered good experimental technique when working with volatile substances, such as sulphur, and also when one further considers that Albert lived seven centuries ago. He anticipated the enunciation of the chemical "Law of Definite Pro-

portions" by some five centuries, for this law was not definitely established until the researches of J. B. Richter late in the seventeenth century.

The full story of experimental work done by St. Albert in connection with the substance known as "white lead" (basic lead carbonate), which is used in making pigments, need not be gone into when one notes this striking fact. The procedure given in modern textbooks for the preparation of this compound (and this procedure is used commercially today), so closely resembles Albert's method, that one would be inclined to think modern authors had a copy of his work before them when they were writing their own texts.

The discovery of the element, arsenic, is now generally accredited to Albert the Great who obtained it by heating orpiment (arsenic trisulphide) with soap. Due to its extremely poisonous character, however, its properties were not clearly established until 1725, by J. F. Henckel. It is of importance today in the manufacture of pigments, and is also used, by means of one of its organic derivatives, in the field of medicine.

That he had an extensive knowledge of Meteorology, Albert proves in his *Libri Meteorum*, in which he goes into great detail concerning such phenomena as winds, rain, hail, thunderstorms and rain-bows.

His opinions, expressed in his *Liber Cosmographicus de Natura Locorum*, had, according to Père Mandonnet, O.P., much to do with the desire of Columbus to undertake the perilous trip which resulted in the discovery of this continent. He most readily displays his keenness in this subject when, after considerable discussion concerning the polar and subpolar regions, he makes the terse statement, that at the poles there are six months of day and six months of night.

The greatest part of Albert's biological work is contained in two large treatises, *De Vegetabilibus et Plantis* and *De Animalibus*. An example from each of these works will suffice to establish him as a biologist. In his *De Vegetabilibus et Plantis*, Albert starts systematically by giving the divisions of botany, and next proceeds to show the effect of environment on plants. He then treats of plant anatomy and physiology, from which we may infer that he was skillful in the use of the scalpel, and knew that plants could not assimilate complicated foods. These foods, he says, must be broken down into simpler substances, which are then absorbed at the roots, and thus transmitted to all parts of the plant. He also adds that the roots have an excretory function, i. e., the waste products of the plant are disposed of in part through the roots. Modern plant physiologists have shown

that the roots of plants do excrete oxygen and small traces of mineral acids.

Turning now to Albert's study of animal life, we find that *De Animalibus* begins with a general survey of human anatomy, and here again this scientist par excellence shows many modern tendencies. For example, in osteology, he uses the vertebral column as the point from which to study structure; while his contemporaries and the majority of those who follow him use the skull as the central point, because of the important organs contained therein. However, for the comparison of structure, the vertebral column has been shown to be more important, and modern anatomists have reverted to St. Albert's method.

But such details are of interest only to the specialist or historian of experimental science. For Catholic students and for the learned world in general, St. Albert's work in science has a much wider significance, which, far from being overlooked, is emphasized anew by his canonization a few years ago under the title of Universal Doctor.

This significance is twofold. In the first place, St. Albert's scientific work is an answer to the age-old charge that the Church is or has been opposed to the study of nature. This accusation has been made and refuted a thousand times, yet it still lives on, and is believed by multitudes today. The canonization of Albert the Great should silence this charge forever; for Albert himself was a great churchman, a bishop and a saint, and he lived at a time when the Church was supreme in Europe. If the Church was opposed to the study of the experimental sciences in the thirteenth century, either St. Albert would never have carried out his studies of nature, or the Church would have intervened and condemned his works and his writings. The fact of the matter is that, although individual churchmen have objected to the study of natural science, the Church officially has never done so. On the contrary, She approved and encouraged these studies, holding that all truth, whether natural or supernatural, is precious, since it comes from God, Who is Truth itself, and helps to reveal Him to our feeble minds.

In the second place, it presents St. Albert as an ideal and an inspiration to scholars, Catholic and non-Catholic alike. In any branch of science the quest for truth (which is many-sided though changeless) is an absorbing and difficult task. To the student himself there is always the danger of over-specialization, and the student of nature in particular is exposed to the special danger of being absorbed in the study of merely material things to the exclusion of the spiritual. It is in the scientific work of the Universal Doctor that we find the

golden mean. Great as he was in the study of nature, he was greater in philosophy, and greatest in theology. He was the complete scientific man whom modern scientists would do well to imitate. For the experimental scientist he is a guiding star, his pure light directing their thought ever upward from material things to spiritual, from nature to that knowledge of God, the Author of nature, which is attainable only in philosophy and theology. On the other hand, for the philosopher floating high above the earth, the example of St. Albert is as a beacon that marks a safe landing field. Too often in the past philosophers have neglected this light on the earth. Some of them, losing sight of it entirely, have destroyed themselves and their followers in the trackless void. Great mistakes have been made, but they need not be repeated, nor will they be, if scientists and philosophers look to St. Albert for light, guidance and inspiration.

"He was a burning and shining light: and you were willing for a time to rejoice in his light."<sup>1</sup> Had Albert been only a burning light his name and work would now be buried under the dust of centuries. But he was a shining light too, beckoning and pleading through all the long years—beckoning still, as if to say, "This is the way; your way leads to chaos in everything." What is this way? "O God, who did make Blessed Albert Thy Pontiff and Doctor great in subjecting human wisdom to divine faith: grant us we beseech Thee, so to follow in the footsteps of his teaching, that we may enjoy perfect light in heaven."<sup>2</sup> A burning and shining light he was; a shining light he remains for all time.

<sup>1</sup> John, v: 35.

<sup>2</sup> Prayer: Feast of St. Albert.

## SUPERSTITION

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XAVIER STRENKERT, O.P.



HE Church has frequently and in emphatic terms expressed her unconditioned condemnation of all forms of superstition. Founded in an age teeming with superstition, she has unceasingly waged a battle against nefarious occult practices. When the Church began to evangelize the Roman Empire she had to combat not only the paganism and immorality of the age, but also the superstitious customs intimately and vitally connected with them. And in this continued conflict with superstition the Church has always vigilantly guarded her doctrine and liturgy lest some life-sapping ritual, sprung from ancient times, germinate and flourish among the faithful.

The term superstition has been given various and diverse applications, depending upon the viewpoint of the speaker or writer. It contains the connotation of something degrading to man; all peoples have looked upon it as something to be avoided and abhorred. A man is loath to admit that he is a victim of superstition but is ever ready to label as superstitious all religions that differ from his own. What one praises as religion, another rejects and brands as superstition.

Saint Thomas defines superstition as a vice opposed to the moral virtue of religion. It is a vice of excess rather than of defect. Every moral virtue consists in acting according to the medium between two extremes. Any variation that transcends or is in default of this medium vitiates the virtue, gravely or lightly according to the degree of deflection. "The medium of the virtue of religion consists in that it renders to God the reverence and honor due Him as the supreme principle of creation."<sup>1</sup> "Every act of superstition transcends this medium, not because it offers more in the divine service than the true religion, but because it offers a divine homage to whom it is not due, or, in an unfitting manner."<sup>2</sup> This vice does not render a greater homage

<sup>1</sup> *Summa Theol.*, IIa-IIae, q. 81, a. 3, corp.

<sup>2</sup> *Ibid.*, q. 92, a. 1, corp.

and reverence to God than the true religion; but rather derogates from the divine cult by attributing divine homage to a creature or by ascribing to persons or objects a supernatural power which God has not bestowed on them.

Superstition is a general term and in its scope embraces all those vices that deprive God of the reverence and honor due Him as the supreme principle of creation. Supreme honor and worship (*cultus latræ*) is due to the one true God and to Him only. The worship of a mere creature perverts the order of the divine Plan. It attributes to him powers that he does not or cannot possess. "It sets up another god and diminishes the divine sovereignty."<sup>8</sup> This vice is termed idolatry if it renders to a creature the cult of *latræ*. It is the most grievous form of superstition and is directly opposed to the worship of the true God.

Idolatry is not the only vice opposed to the virtue of religion. Any usurpation of the divine power or prerogatives militates against the worship of God. That man should desire to know the future is not unusual. He has a natural capacity for the acquisition of knowledge and a natural curiosity to know the future. Some future events are discernible to him but others are hidden from his knowledge. To know the contingent future pertains to the omniscience of God. This power is not granted to creatures except by divine commission, as was given to the Prophets of the Old Dispensation. To investigate the necessary future is within the province of men. It can be ascertained from a study of natural causes and of the laws of the physical universe. An investigation of this kind is in no way opposed to the worship of the true God. It is this form of investigation which is employed by the science which concerns itself with the relative position of the heavenly bodies and from this knowledge is able to determine an eclipse of the sun and moon and stormy and dry seasons. Events are the effects of their causes. From a consideration of the causes the effects can be known by a process of natural reasoning. The investigation, however, of the contingent and of the free future is not within the natural power of creatures. These events depend upon the free will of men which is not determined to one mode of action as are the laws of nature. "To determine contingent future events before they occur belongs to God alone Who in His Eternity sees them as present. If anyone presumes to foreknow or to predict in

<sup>8</sup> *Ibid.*, q. 94, a. 3, corp.

any manner whatsoever the contingent future without a divine revelation, he usurps a power belonging to God alone."<sup>4</sup>

This usurpation of the divine power to know the contingent future is called Divination. Such an action is evil, not because it is prohibited, but rather it is prohibited because it is evil. "Every act of Divination comes from the demons, either because the demons are expressly invoked to manifest the future or because the demons lend themselves in all vain inquisitions of the future so that they may fill the minds of men with vanity."<sup>5</sup>

Divination or the art of attempting to acquire knowledge of the contingent future employs a great variety of methods. To enumerate and describe all of them would be the work of volumes and far beyond the scope of this article. "Scarcely an object or movement in the heavens, on the earth, or in the water, has escaped being metamorphosized into a message of the future."<sup>6</sup> Multiple as these methods are, Saint Thomas reduces them to three general groups:<sup>7</sup> necromancy, in which the demons are expressly invoked to make known the future; augury, in which the aid of the demons is implicitly invoked and an attempt is made to know the future by observing the signs in nature and interpreting them in relation to human affairs; and sortilege, in which the demon is implicitly invoked and an attempt is made to know the future, not from the signs in nature but from those invented by man, such, for example, as the drawing of lots or the throwing of dice to establish future contingent events.

Saint Thomas admits that some knowledge acquired from the invocation of the demon may be of temporal use to man, but he also adds that "no temporal utility can be compared to the loss of spiritual salvation which threatens by seeking hidden things through the invocation of the demons."<sup>8</sup> "It is patent that the invocation of the demon to reveal the future is from its very nature detrimental to man, both on the part of the demon and of man. The demon, inasmuch as he is hostile, intends in all his operations the spiritual ruin of man. Man, precisely because he begs knowledge from the demon, exposes himself at least to belief in him and to act or refrain from action in accordance,

<sup>4</sup> *Ibid.*, q. 95, a. 1, corp.

<sup>5</sup> *Ibid.*, a. 2, corp.

<sup>6</sup> Graham, E. P., "Divination" in *Catholic Encyclopedia*.

<sup>7</sup> *Summa Theol.* II-II, q. 95, a. 3, corp.

<sup>8</sup> *Ibid.*, a. 4, ad 3.

either with the demon's advice or with his own judgment, depending nevertheless upon the promptings of the demon. Since these effects of themselves follow from the nature of such an invocation and imply a willingness on the part of man to believe the demon, who is very cunning and knows how to lead man to perdition, even through the medium of truth, they render the act illicit. Nor is it in the power of man to safeguard himself from these fallacies."<sup>9</sup>

When a nation is engaged in warfare, it uses every precaution to conceal its military tactics from the knowledge of its enemies. Its battlements and strategic points are strongly fortified and diligently guarded. Its military plans are formulated in secret meetings and dispatched with great secrecy through trustworthy and confidential messengers. To betray these secrets is treason; to invite the enemy to take command of the forts and direct the military manoeuvres is tantamount to national suicide. We cannot find words sufficiently vehement to describe and denounce the stupidity and unreasonableness of such a mode of action. And yet a mode of action essentially similar to this is reenacted in the Christian's life when he resorts to demoniacal invocation. His life is a warfare, "not against flesh and blood but against principalities and the powers of darkness."<sup>10</sup> By betraying himself into the powers of the demon he forswears his allegiance to God and submits himself to the avaricious domination of Satan.

<sup>9</sup> Cajetan, *Commentary* on Ila-IIae, q. 95, a. 4.

<sup>10</sup> Ephes., vi, 12.



## DISMISSAL WAGE

FREDERICK WALTER, O.P.

### I



ON JUNE 7th of this year the President of the United Mine Workers, John L. Lewis, was testifying in Washington before a senatorial committee. In answer to a question he replied: "I might say right at this point that there has recently been demonstrated a coal-loading machine that loaded in one 7-hour shift more than 1,100 tons. That is the work of one hundred and ten men. It takes eleven men to operate the machine as a unit. That machine will stay, of course, and others will follow. Eleven men remain and ninety-nine go. Where do they go? That is the question that confronts the coal-miner—where do they go? There is no answer to that."<sup>1</sup>

Labor saving devices, consolidations, reorganization and other economies in the industrial world have presented an interesting question. The laborer who faces the loss of a job as a result cannot see why he should suffer for these improvements. His employer realizes such a release means the loss of morale in the ranks of his laborers and an unfavorable reaction of public opinion. The public taxpayer cannot see why he should be called upon to pay for technological displacements.

During the past ten years the dismissal wage has been receiving a prominent place in such situations. In 1936 our railroads accepted such a proposal for a five year trial when roads were consolidated; twelve hundred San Francisco ferryboat employees were covered by it when the new bridges began operation, hundreds of corporations have recognized it,<sup>2</sup> and many

<sup>1</sup> Joint Hearings, Committees of Education and Labor. S 2475 and HR 7200. 75th Cong., 1st Sess., pt. 2, pg. 291. Isador Lubin, Commissioner of Statistics U. S. Labor Dept., on this situation: Rep. Connery—"What would you do with the 100 men who did the work?" Mr. Lubin—"What you would have in effect is this: you would have the excess-profits tax to take care of it, through unemployment insurance." Pg. 361.

<sup>2</sup> For a list of 53 companies known to have used dismissal wage see 1934 Report of the Federal Coordinator of Transportation, H Doc., No. 89, 74th Cong., 1st Sess. (Jan. 30, 1935) pg. 134. Among them: Am. Radiator, A. T. & T., B & O Ry., Curtis Publ., DuPont & Co., Gen. Elec., Hills Bros., Nash Co., Travellers Ins., Swift & Co., U. S. Rubber.

unions have made it a part of their agreements.<sup>3</sup> This wage represented a gradual development from a notice of intention to discharge, notice *or* a compensation, to a notice *and* compensation. In its strict sense, the dismissal wage is a sum paid the employee at the time of his discharge over and above that due for the services he has rendered.

## II

The laborer has not always had an opportunity to say what wages he would take for his services. The control of the master over his journeymen during the early Guild period provides a study in itself. The combination of the masters to increase their profits and the formation of counter-guilds by the journeymen to secure their just share in wages and better working conditions, compared with present conditions represent only another revolution of the wheel of industrial progress.

The Black Death in England in 1349 brought a radical change in the status of the laborer; he had worked for whatever wages he could secure, but when the plague depleted the ranks of labor he became master of the situation. Emergency legislation resulted, compelling men to work and fixing wages at pre-plague levels. Laborers who took more than the established wage became liable to a penalty of double the sum taken or were subject to imprisonment. To quote Dean Landis of Harvard: "Basic to the understanding of labor law is a realization that these statutes initiated a policy whereby the labor contract and labor relationship were accorded a different status by law than that given other contracts and other relationships."<sup>4</sup>

The right of the laborer to use his bargaining power was denied him. The three centuries following kept labor in this condition; but the Revolution of 1688, the growth of manufacturing and the realization of the benefits from combinations both of employers and those secretly attempted by employees

<sup>3</sup> Examples of discharge provisions in more than fifty collective agreements may be found in *Monthly Labor Review*, XXXIII, No. 6, (Dec., 1931) p. 94, ff., e.g., "Stereotypers and electrotypers—no member shall be discharged without one week's notice or one week's pay. . . . Street railway employees—no employee shall be discharged without 2 weeks' written notice or 2 weeks' pay. . . ." In February, 1934, the National Labor Board ordered enforcement of pharmacist agreement including, "Discharge compensation—An employee shall receive two weeks' minimum notice of discharge in writing, or its monetary equivalent except where the discharge is upon due and sufficient cause." In the Matter of Peoples Pharmacy Inc., No. 199. Decisions—National Labor Board, 1934.

<sup>4</sup> Landis, *Cases Labor Law* (Chicago, 1934) p. 2.

brought the labor question to the front. No consideration of this problem should omit a mention of the struggle for union recognition; but here it is sufficient to say that both legislation and court decision considered the laborer and his co-workers as criminal conspirators, as violators of their contracts, or liable for damages for enticing others to break their contracts. Until 1871 even threatening to strike, whatever the cause, was a criminal act in England.

At the same time in this country Chief Justice Chapman of Massachusetts writes in an opinion: "Every man has a right to determine what branch of business he will pursue, and to make his own contracts with whom he pleases and on the best terms he can."<sup>5</sup> This freedom of labor and business has not always existed in America.<sup>6</sup> The years of struggle for union recognition has been discussed during the recent labor movements. The Wagner Labor Act<sup>7</sup> and the subsequent upholding of it by the Supreme Court gave the laborer hope that the days of strikes, strike-breakers, espionage, and company unions were over. At last he was on a more equal bargaining basis, he had been raised from the servitude forced upon him, and again he could seek peaceably his ultimate happiness.

### III

The laborer's wage is one of the important factors in the labor contract. Where formal contracts are made covering long terms or for definite periods, the wage not only controls the amount to be paid the employees, but also provides a gauge for the settlement of damages in case of a breach of the contract. But when the laborer accepts work under an informal contract or for an indefinite period, by strict contract law, when the day or week is over the employer has no further liability than the payment of the wages agreed upon.

<sup>5</sup> Chapman, C. J. in *Carew vs. Rutherford* (1870) 106 Mass. 1.

<sup>6</sup> Early colonial legislation: "An Act Against Oppression punishes by fine and imprisonment such indisposed persons as may take the liberty to oppress and wrong their neighbor by taking excessive wages for their work, or unreasonable prices for merchandise or other necessary commodities as may pass from man to man."—*Ancient Charter 172*. As late as the Revolutionary War many towns fixed the price of labor, provisions, and articles of merchandise. (Cited in above case).

<sup>7</sup> Wagner Labor Bill (49 Stat. 449) establishes the National Labor Relations Board granting to employees the right to collective bargaining with full freedom of association, self organization, and of designating representatives of their own choosing for the purpose of negotiating the terms and conditions of their employment or other mutual aid or protection. This Act was held constitutional in the National Labor Relations Cases on April 12, 1937,—299 U. S. 532 ff.

It is of interest to note the Restatement of Contract Law as made by the American Law Institute concerning these informal contracts.<sup>8</sup> Its reporter tells us that these contracts have their origin not only in the old common law of debt—a *quid pro quo*, but also in the doctrine of assumpsit—a tort in the nature of deceit, and the gist of it is the reliance to the plaintiff's injury on the promise of the defendant.<sup>9</sup> This new concept of contracts is of particular interest to the laborer under an informal contract where pension, seniority rights, and retirement plans are held out to him by the employer. However, one cannot contend that a promise is being held out to the employee in the dismissal wage.

This practise of paying the laborer a sum over and above his stipulated wage at the time of his leaving may be considered from several angles. One may contend that it is simply an effort to assist the laborer until he is able to locate another place and is a substitute for unemployment insurance. This idea is one of the aims of the dismissal wage; but inasmuch as it usually is paid from the fund of the employer, having been charged as wages by the company,<sup>10</sup> and since it does not continue as long as the laborer is without work, nor need it cease when he has found new employment,<sup>11</sup> one is not justified in considering it as a form of insurance.

<sup>8</sup> "A promise which the promisor should reasonably expect to induce action or forbearance of a definite and substantial character on the part of the promisee and which does induce such action or forbearance is binding if injustice can be avoided only by enforcement of the promise."—Section 90, Rest. Contracts, Am. Law Inst. 1932. This is also the basis of the doctrine of "promissory estoppel."

<sup>9</sup> Williston, "Law of Contracts Since Restatement" in *American Bar Association Journal*, XXIII, No. 6, (March, 1937) p. 173. Dr. S. Williston is the reporter on contracts, an author, and a recognized authority on contract law.

<sup>10</sup> In a survey of 212 companies employing between two and a quarter and two and a half million men, "the common method of accounting is to include the dismissal payments in the same account with salary or wages of the department or unit. . . . Over seventy per cent of companies debit the unit dismissing the employee, while the remaining companies charge the cost to general operations or special company dismissal accounts or funds."—Hawkins, "Dismissal Compensation in American Industry," *Monthly Labor Review*, XXXIX, (November, 1934) p. 1075. Dr. E. H. Hawkins of Princeton University is the recognized authority on dismissal wage compensation.

<sup>11</sup> E.g., the voluntary plan of the Philips Works (electrical) in Holland when three thousand workers were dismissed in 1930, ". . . the compensation was not paid in a lump sum, but in weekly installments. The company continued the weekly payments until completed even when the worker was engaged by another employer. If rehired by the company payments were suspended, but the right to compensation retained." Report of Federal Coordinator, *op. cit.*, p. 142. Cfr. also discussion relative to railroads, "Since such compensation is in part payment for the loss of a job, it is clear that when an employee is re-engaged no further installments should be paid." p. 91.

Had this dismissal wage come into existence with the recent depression one could consider it a temporary means of aiding the laborer. However, over fifty years ago such proposals had found their way into English litigation in which officials, officers, workmen, and servants of railways, amusement parks, paperworks, and waterworks were involved.<sup>12</sup> Legislatures seldom pass laws concerning wages without serious consideration, yet over sixty European, Latin-American, and Asiatic countries have such legislation covering specific classes of, or all, employees;<sup>13</sup> and since 1921 sixty-four national and international labor organizations have demanded dismissal compensation regulation.<sup>14</sup> A glance at the history of this payment disposes of any argument on its temporary nature without considering the industrial practice during the depression. When industry sought every means to curtail expense, this dismissal wage continued to be paid; many companies increased the wage rate while others recognized its value and adopted it under some plan.<sup>15</sup>

When a laborer accepts a job he is paid wages either under a formal or informal contract for services actually or potentially rendered. The dismissal wage does not represent a payment for actual services under a formal contract, as the laborer is not under such an agreement; neither is it a payment for potential services under an informal contract since there can be no promissory estoppel placed against an employer who has promised nothing above the stipulated wage. So this dismissal wage must represent a payment to the employee for the relinquishment of some right which he has in his job.

#### IV

J. B. Eastman in his analysis of the dismissal wage writes: ". . . There are three types of worker that have received dis-

<sup>12</sup> *Hutton vs. West Cork Ry. Co.*, 49 L. T. Rep. 420, 23 Ch. Div. 654 at 673 involving £1050 for officials in dismissal; *Strand vs. Royal Aquarium & Summer and Winter Garden Soc., Ltd.*, 89 L. T. Rep. N S (Eng.) 243, £7800 for officers and servants; *Warren vs. Lambert Waterworks*, 21 Times L. R. 685. Cases reported in "Industrial Relation Law in Making," *Industrial Relations*, II, no. 8, (Sept. 1931), p. 299-303.

<sup>13</sup> For legislation in 13 countries see *International Labour Review*, XXXV, no. 4, (April, 1937), p. 529, and no. 5, (May, 1937) p. 679.

<sup>14</sup> For list of organizations and demands see Report of Federal Coordinator, *op. cit.*, p. 148 ff; railway demands, *Schulte Bill* HR. 5364, 73rd Cong., 1st Sess. (May 1, 1933), and *Crosser Bill* HR 11609, 74th Cong., 2nd Sess. (March 4, 1936); public utilities in Massachusetts—current session.

<sup>15</sup> *Monthly Labor Review*, XXXIX, no. 5, (November, 1934) p. 1076; Hawkins, "Dismissal Wage in Foreign Countries," *Serial Number R232*, U. S. Dept. Labor (Bureau of Statistics), April, 1935, p. 5.

missal compensation. One group was most grateful for the dismissal wage; another accepted the wage as a right; and a third protested against the wage in the belief that some injustice was done them in that they were selected for discharge."<sup>10</sup>

In determining what the dismissal wage for the workers shall be, one must consider the factors involved: what laborers are covered, the length of their service, the cause of the dismissal, the wages they have earned.

Temporary or substitute workers are not included in the dismissal plan, while salaried workers usually are better covered than day laborers. In foreign countries special legislation has been enacted for specific classes of employees as seamen, apprentices, civil servants, agricultural workers, and others.<sup>11</sup>

Most plans and legislation provide for a probationary period before the employee becomes eligible for the dismissal wage. During this period the employee determines whether he is fitted for this particular work, and at the same time the employer has an opportunity to decide whether he wishes this man to handle the work. This trial period may last a few weeks, a month, or longer, depending upon the employer and the industry. After this time has expired, the number of years the employee has worked is one of the basic factors in determining the amount of his dismissal wage.

With much probationary precautions it would be unfair to ask an employer to compensate a dismissal when the laborer voluntarily quits or is discharged for a just cause.<sup>12</sup> Foreign legislation lists specific causes which relieve the employer of dismissal payments, for example, false statements, dishonesty, violent action, immorality, carelessness, drunkenness, violation of law, sabotage, and frequent insubordination. There are also statutory regulations governing cases of public policy, acts of God, bankruptcy, or the death of the employer.

Some dismissal plans include not only the actual years of service of the employee but also his age as well as the cause of the dismissal. These factors are combined with the average

<sup>10</sup> Report of Federal Coordinator, *op. cit.*, p. 139.

<sup>11</sup> Seamen's codes for forty-five countries provide usual compensation of one or two months' wages for dismissal without cause and return passage to home country, larger amounts for officers. Agricultural workers are insured an equity in the crop.

<sup>12</sup> There are exceptions to this, some paying those voluntarily leaving; others asking for volunteers to quit; while others pay discretionary dismissal wage for serious cause.

earnings of the employee in a number of different formulas. To quote the Federal Coordinator of Transportation: "They may follow a simple rule as one week's pay for each year's service; or they may be computed in a mathematical formula."<sup>19</sup> These sums may vary from a few dollars to thousands. When the U.S. Rubber Company closed four plants in 1929 the dismissal wage paid varied from a low of \$104.61 to a high of \$2,088 with an average payment per man of between \$400 and \$500.<sup>20</sup> These wages were of the greatest assistance to the discharged man,<sup>21</sup> yet such wages could not have been recovered under our present civil law.

## V

While the dismissal wage is not universally adopted, its application through local industries, trade agreements, and legislation shows the widespread recognition of this right of the laborer in his job. The adoption of a dismissal plan is not proposed as a means of settling all difficulties in the adjustment of wage matters; however, it does represent a step toward justice in situations where it may be invoked and therefore is worthy of deep consideration.

<sup>19</sup> Federal Coordinator's Report, *op. cit.*, p. 136.

<sup>20</sup> Clague, Evan, & Couper, "When Shut-down Came, A Dismissal Wage in Practice," *Survey Graphic*, February 1, 1931, pp. 477-80. In five Japanese Shipping and Steel Industry Cases in 1927 and 1931, involving over eight thousand men, more than a million and a half dollars were paid in dismissal wages with an average of over \$186 per man—Coordinator's Report, p. 142.

<sup>21</sup> For a discussion of the psychological and sociological reactions of these plans see Schwenning's "List of References," *Monthly Labor Review*, (February, 1932) and "Selected Bibliography," Report of Federal Coordinator, p. 151.



## ROMAN HOLY-DAY

MARK BARRON, O.P.



WERE one to draw up a kind of genealogical table of the saints of the sixteenth century he might well place the name of Saint Philip Neri as progenitor. Although born in Florence and living as a layman during the first thirty-six years of his life, Philip is remembered as "the Apostle of Rome" and founder of the Oratory. Living between the years 1515-1595, this "funniest man in Rome" was father of "a numerous progeny" of souls who have since been declared saints of God.

Of the more than thirty-five eminently holy men and women who lived some space of their earthly lives during his eighty years Philip Neri was acquainted with ten. They were Ignatius of Loyola (1491-1556), Francis Xavier (1506-1552), Francis Borgia (1510-1572), Pius the Fifth (1504-1572), Charles Borromeo (1538-1584), Alexander Sauli (1533-1592), Felix of Cantalice (1513-1587), Catherine de Ricci (1522-1589), Camillus of Lellis (1550-1614) and Francis de Sales (1567-1622); and they may be said to constitute two distinct generations of saints.

Saint Ignatius Loyola will ever be the patron saint of those who take their reading seriously and, in consequence, accomplish truly extraordinary things. Popular imagination likes to conceive of him as a not so "cheerful ascetic," militaristic and possessed of an unusually determined will. Philip Neri, like Francis Xavier and others, knew him as a friend who could upon occasion display a very human heart. The two met at Rome in 1537 while Philip was yet a layman and Ignatius was laying the foundations of the Company of Jesus. Indeed, it was the unusual work of Philip as a layman that prompted Ignatius to compare him to a bell. For while he himself remained in the world the young Florentine directed others to enter one or another of the various religious institutes. Hence it was that Ignatius spoke of him playfully as "a bell which calls others into the church, while itself remains outside."<sup>1</sup>

<sup>1</sup> Capecelatro, Card. Alfonso, *The Life of St. Philip Neri*, (New York: 1926), p. 271.



Cardinal Capecelatro adduces evidence that Saint Philip was also acquainted with Francis Xavier.<sup>2</sup> The burning words of Ignatius: "What doth it profit a man . . .?"<sup>3</sup> still ringing in his ears, the future "Apostle of the Indies" came to know the future "Apostle of Rome" before 1541, when he set forth on his "Odyssey."

Another Jesuit of whom Philip, now a priest, must have made the acquaintance, was Francis Borgia, former Duke of Gandia and third General of the Society. It is not improbable that the two met for the first time at the Vatican and were introduced by the Dominican, Pope Pius V; for the hearts of the three were as one, eaten up with a zeal for God's House.

With Pius V Philip Neri's relations were most intimate, both before and after the election of the holy Dominican. It was, in fact, Saint Philip who prophesied the outcome of the papal election of 1566. "The Pope," he declared, "will be Cardinal Alessandrino; he will be chosen without fail on Monday evening, although now no one speaks of him, and you, I am sure, have never thought of him."<sup>4</sup> After the death of Pius, Philip preserved a white satin tunic and a slipper of red velvet which had been worn by his friend.<sup>5</sup>

Yet another of the distinguished friends of Philip Neri during this period was Cardinal Charles Borromeo. The equal of the others in his ardor for the reform of the Church, Charles surpassed them in the sufferings which he was made to endure for that ideal. Like them he furnished a marked contrast to the gaiety of the founder of the Oratory. Of the time and circumstances under which the two saints first met the biographers of both say nothing. It is probable, however, that it was during the Pontificate of Pius IV. Their first recorded meeting was at the death-bed of that Pontiff. Charles, twenty-four years younger than Philip, was a nephew of the dying pope and a member of the College of Cardinals which was to elect Pius V.<sup>6</sup>

An amusing story is told of the friendly relations which existed between the two men. It seems that during one of his last visits to the Eternal City, Charles submitted to Philip the Rule which he had drawn up for his Oblates of Saint Ambrose.

<sup>2</sup> *Ibid.*, pp. 271-2.

<sup>3</sup> *Matth.*, xvi, 26.

<sup>4</sup> Capecelatro, *op. cit.*, p. 207.

<sup>5</sup> *Ibid.*, p. 213.

<sup>6</sup> *Ibid.*, p. 186.

The older man advised the exclusion of the vow of poverty. Charles argued; Philip compromised. "We will," he said, "put it to the judgment of Brother Felix." Off went the two, in Saint Charles' coach, to the Capuchin convent of San Bonaventura, there to seek the advice of a lay-brother who could neither read nor write. Presented with the proposed Rule, Felix of Cantalice put his finger on one of the articles and said quite simply: "This is what should effaced." It was the article which dealt with the vow of poverty. In the presence of what seemed the manifest judgment of Heaven, Charles could not but submit.<sup>7</sup>

There is a modern and very apt way of expressing a common human trait. It is called "passing the buck." Were one to have accused Saint Philip Neri of this failing he should probably have confessed his complete innocence and ignorance of its meaning. Yet, in his own way, he was guilty of this fault and in the presence of no less a person than Pope Gregory XIII. The unfortunate victim was another of Philip's friends, Alexander Sauli. It was the Jubilee Year of 1575. Father Philip was conducting a procession of many thousands on a pilgrimage to the seven great churches of Rome. By arrangement the group met, at San Lorenzo's outside the walls, another band of pilgrims among whom were the Holy Father and many dignitaries, both ecclesiastical and lay. Gregory expressed his satisfaction over the results of the pilgrimage, inaugurated by Philip years before. With the latter in mind (and very possibly within immediate vision) Gregory suggested that now would be a most excellent occasion for a sermon. Philip, however, apparently aware of the Pope's thoughts, answered that among those present was Monsignor Alexander Sauli, Bishop of Aleria, a holy man and an eloquent preacher. Alexander was commanded to preach. He did so and to the great spiritual profit of all present. History does not record what were his first words to Philip when next he saw him.<sup>8</sup>

Another Dominican, and the only woman, now a saint, with whom Philip Neri seems to have been acquainted, was Catherine de Ricci. Florentines by birth, they shared a common interest: devotion to the memory of that other Florentine who has wrongly been termed a forerunner of the Protestant Reforma-

<sup>7</sup> Keogh, Rev. William Ffrench, O.C.D., art., "Saint Charles Borromeo," *Catholic Encyclopaedia*, III, 623. In his *Life*, Capecelatro gives a different version of this story, pp. 300-1.

<sup>8</sup> Capecelatro, *op. cit.*, p. 287.

tion, Fra Girolamo Savonarola. Of the long years of this holy friendship there survives but a single letter from Catherine to Philip and the record of a single visit between them. This visit, which occurred around 1570, is unusual in that Philip did not leave Rome nor did Catherine penetrate beyond the walls of her cloister at Prato, near Florence. Some twenty years later when Saint Philip was shown an engraving of Catherine, now dead, he said: "This picture is not at all like Sister Caterina; her features were quite different." And, old man that he was, he fell to thinking of his friend and of that other Dominican about whom they had probably spoken.<sup>9</sup>

With the beginning of the Pontificate of Sixtus V in 1586 Saint Philip Neri found himself among the last survivors of an old order. A generation of saints was passing, leaving behind it the good odor of its holiness and zeal for the Bride of Christ. In 1552 had occurred the death of Xavier on the distant island of Sancian. Probably Ignatius had related the story of the death of his first spiritual son to Philip. Four years later Ignatius himself had died, confident that the work which he had planned so well would endure. In 1572 and within the space of several months Pius V and Francis Borgia had surrendered the burdens of their high offices. Fourteen years later and Charles Borromeo rested from his labors at the comparatively early age of forty-six. And so it was that Father Philip, old and white of hair and with the beauty of his soul appearing to all men, might well have sighed and smilingly murmured with the Psalmist: "This is the generation of them that seek Him, of them that seek the Face of the God of Jacob."<sup>10</sup> Then, rousing himself, he might have chuckled; at any rate there was still Felix of Cantalice—and he had always been very much alive. Then, too, there was Alexander of Sauli, far from Rome and laboring among the Corsicans; Catherine de Ricci within her convent enclosure at Prato; and Camillus of Lellis whose work was prospering. There was to be another, although Philip did not know it yet; his name was Francis de Sales.

Felix of Cantalice has already been mentioned in connection with Philip Neri's relations with Charles Borromeo. Philip had long been an acquaintance of the illiterate Capuchin lay-brother, having often encountered him while the latter was begging for his convent of San Bonaventura. In him Philip recognized the

<sup>9</sup> *Ibid.*, p. 427 ff. Capes, F. M., *St. Catherine de Ricci*, (London), pp. 250-1.

<sup>10</sup> Psalm XXIII, 6.

true Wisdom of the Spirit and as the years passed and intimacy sprang up between them they would often exchange their most lofty thoughts and desires. It was, however, by reason of a new and further bond of union, which united them toward the evening of their lives, that these two will best be remembered.

Like all of the truly great, Philip Neri nourished no illusions about the Divine opinion of his real worth. Hence his earnest desire to disabuse the Roman people of their reverence for him. "He did not ask to be opposed, to be maligned, but simply to be overlooked. . . . And hence, you know, when he became so famous in his old age, and everyone was thinking of him mysteriously, and looking at him with awe, and solemnly repeating Father Philip's words and rehearsing Father Philip's deeds, and bringing strangers to see him, it was the most cruel penance to him, and he was ever behaving himself ridiculously on purpose, and putting them out from his entire hatred and impatience of being turned into a show."<sup>11</sup> From out of this hatred and impatience there arose what have come to be called the "whimsical sallies" of Saint Philip Neri. To Felix of Cantalice fell the lot of being the companion and accomplice of Philip in these strange doings which set Rome to scratching its head in utter bewilderment over its Apostle.

The most amusing of these "whimsical sallies" and one which savors of the *opéra-bouffe*, in the strictly Italian manner, was the incident which took place near the old Mint in the Via dei Banchi. The two saints had met and exchanged their accustomed greetings with the usual manifestations of love and reverence when Felix put a question.

"Are you thirsty, Father Philip?" he asked.

"Yes," replied the other.

"Well, then, let me see if you are really a mortified man."

With a grandiose gesture—one may be pardoned the supposition—Felix produced from his wallet a bottle which he proceeded to hand to Philip. The latter seized it eagerly, put it to his lips, and, in the presence of all the people, drank with demonstrations of evident relish.

"Come, now," he said, returning the bottle, "let us see what kind of a mortified man *you* are." And taking off his hat, Philip put it over the hood of the saintly Capuchin, saying: "Be off

<sup>11</sup> Newman, John Henry Cardinal, *Sermons on Various Occasions*, (London: 1902), p. 231.

now, with that hat on your hood, and finish your round of begging."

"Very well," replied Felix, "but if they take it from me, you lose your hat." And off he went, to the accompaniment of: "Look at Fra Felice with a hat on! Look at Fra Felice's hat!" from a chorus of delighted children.

At San Lorenzo in Damaso Philip recovered his hat and went his way, enjoying the puzzled looks of those who had witnessed the strange encounter. And so it was that, although the two saints might not have succeeded of their purpose to lose the respect of the Roman people, they staved off that crabbedness which generally comes with old age, and enjoyed themselves while doing it.<sup>12</sup>

It is interesting (however vain it may also be) to speculate upon what particular circumstances helped in the production of a saint. Camillus of Lellis may be taken as a case in point. He is invoked as a saint today and yet, upon two particular and important occasions, he chose to disregard the advice of his spiritual director. That spiritual director was Philip Neri. One is free to ask whether it was because of or, in spite of Camillus' disobedience that he is a saint.

Father Philip was convinced that Camillus would never succeed in becoming a Capuchin lay-brother; the troublesome wound on his leg would again open and he would be dismissed. So reasoned the spiritual director. But Camillus, converted from a wayward life of gambling and almost hopeless irresolution, was equally convinced that, in spite of his leg, he had been called to a place in the family of Saint Francis. Philip argued; Camillus disobeyed; the wound reopened and he returned, repentant and abashed.

The second occasion upon which Camillus chose to disregard Philip was of a more serious nature and with more far-reaching results. In Rome, Camillus had been engaged in caring for the sick at a hospital. Quite suddenly and without consulting his director, he determined to leave the hospital, taking with him the most capable members of the staff. Urged by Philip to return, Camillus declared: "I feel within me an immense energy to confront and overcome all obstacles and to found at once a congregation for the service of the sick; and I feel that the congregation will never have a real life of its own if it is

<sup>12</sup> Capecelatro, *op. cit.*, p. 404.

trammelled by hospitals or anything else." Philip appeared to be satisfied with this answer but he told Camillus to place himself under the direction of another. That this apparently harsh command was a manifestation of the saint's humility before what he recognized as the work of God seems obvious from the outcome. For Camillus, although he could not shake the resolution of Philip, proceeded with his work. He founded the Congregation of the Servants of the Sick, becoming, in the words of Father Martindale, "the first 'Red Cross' man."<sup>13</sup> Camillus always retained an ardent affection for his former director who, in his turn, manifested a lively interest in the new religious institute. As for Camillus' Franciscan ambitions, they also were satisfied, for he is one of the glories of the Third Order of Saint Francis.<sup>14</sup>

In 1591 four short years before his death, Philip Neri looked upon the last saint whom he was to number among his friends during life. Francis de Sales, fresh from the celebrated University of Padua with his degree of Doctor of Law, stopped at the Eternal City while enroute to his home and family in Savoy. There it was that the old man of seventy-six embraced the young man of twenty-four and told him that he would be a priest and a saint one day. There is about that meeting something which savors of the Gospel story of the rich young man, especially as narrated by Saint Mark. "And Jesus looking on him, loved him. . . ."<sup>15</sup> Unlike the young man whom Christ called to friendship with Himself, Francis was to accept the invitation and become priest, Bishop of Geneva, Saint, and Doctor of the Universal Church.<sup>16</sup>

This meeting with Francis de Sales may be regarded as a summation, a wholly fitting conclusion to the story of the saintly friendships of Philip Neri. Into all of those friendships he had injected his own individual spirit. Here in Francis, he saw and recognized a mirroring of that spirit. ". . . If I do not deceive myself," writes Cardinal Capececlatro, "Philip and Francis de Sales resemble each other so closely that we might at times mistake one for the other. If Francis had not been fifty-two years younger than Philip, and if he had lived with Philip in Rome, I

<sup>13</sup> Martindale, C. C., S.J., *What Are Saints?* (London: 1935), p. 97.

<sup>14</sup> Capececlatro, *op. cit.*, pp. 406-408.

<sup>15</sup> Mark, x, 21.

<sup>16</sup> Capececlatro, *op. cit.*, pp. 432-3. Moseley, Daisy Haywood, *Sunshine and Saints*, (New York: 1935), pp. 68, 99.

can imagine that never would two saints have been bound together with so mighty a bond of love. We find in each the same glowing love of God, the same gentleness and meekness, the same sunny smile, the same winning sweetness of speech, and the same intense zeal for the salvation of souls; even the charm of natural disposition, and the serene beauty which comes of unsullied purity of heart were alike in both; and in both we find that unlimited kindness and considerateness which is not weakness but the perfection of self-sacrifice."<sup>17</sup> One may, then, he pardoned the supposition that during those moments something went out from Philip into the soul of Francis and that he returned home, determined not only to become a priest, but also to hand down to a changing world that spirit which he had always loved and now would make others love also. A new epoch had opened in the history of the yearning of men for their God, which is the spiritual life. The teacher was to be the Bishop of Geneva, all the more gentle and gay and human because he had once looked upon the gentle and gay and human "Apostle of Rome," who was Saint Philip Neri.

<sup>17</sup> *Op. cit.*, p. 432.

## THANK GOD

CAMILLUS LILLIE, O.P.

Thank God for birds and bees and little things,  
For mountains, ocean, heaven's blue, and star,  
For days of light, and nights of fearful dark;  
Thank God for all we have, and were, and are.

Praise Him, Who brings us down on bended knee  
In dreadful doubt, that, pausing in our pain,  
He might approach and pour the soothing balm  
And heal the wound, that seemed to bleed in vain.

Thank Him with silent love, with gracious deeds;  
Praise Him from day-life's dawn till curfew late;  
Love Him through life, through death—eternally;  
Love's echo sounds in thanks—Thank Him and wait.



## BLESSED MARTIN CENTENARY

(1837-1937)

NORBERT WENDELL, O.P.



HE present year marks the first centenary of the solemn beatification of Blessed Martin de Porres. Thousands throughout the world, particularly here in the United States, are planning to honor in various ways the memory of this humble Dominican laybrother on his feast day which occurs on November 5. Since 1935 the name of this previously unknown seventeenth century negro has become almost a household word in Catholic homes all over the country. Perhaps in no place in the world is Blessed Martin so well known as here in the United States. Articles have appeared in all the Catholic papers of the country and even the secular press has not failed to recognize the news value of the possibility of a negro saint for the negroes.

Devotion to Blessed Martin in this country, however, dates back much farther than 1935. Research work conducted by the Blessed Martin Guild discloses the fact that as early as November, 1893, Monsignor Burke, then head of Saint Benedict's Home for Destitute Colored Children, Rye, N. Y., sponsored a movement in favor of Blessed Martin. Loyal assisting Monsignor Burke in this movement were the Dominican Sisters of Spar-kill, N. Y.

Nothing more of any great importance seems to have been accomplished in this country until 1930 when a statue of Blessed Martin, designed and sculptured by the Reverend Thomas M. McGlynn, O.P., then a student at the Dominican House of Studies, Washington, D. C., once more drew attention to "the black barber of Lima." This statue drew high commendation from all quarters and Father McGlynn's concept of Blessed Martin is perhaps better known than any we have.

Five years later, on January 2, 1935, Father McGlynn, then in Rome, wrote to the Reverend Norbert Georges, O.P., of the Dominican House of Studies, River Forest, Ill., begging him to bend his efforts toward making Blessed Martin better



known on the American side of the ocean. Father McGlynn cited in particular the tremendous asset a Saint Martin de Porres would prove to the Negro Apostolate in this country. He was in close touch with the Postulator General of the Order, Father Lenzetti, and he told much that was encouraging in respect to the possibility of Blessed Martin's long hoped-for canonization.

Father Georges read the letter to the students at River Forest and waited for their reaction. Their response was instantaneous. They wanted to do something at once. Copies of the letter were made and sent to friends, soliciting prayers for Blessed Martin's canonization; articles written by the students were sent to various magazines and were copied by many of the leading Catholic newspapers. Father Georges visited various priories and convents giving talks, arousing interest in the cause and organizing a veritable crusade of prayer for the canonization of the negro Blessed.

Saint Albert's Guild, conducted by the theological Students of Saint Joseph's Priory, Somerset, Ohio, chose Blessed Martin as the subject of its work during the school year, 1935-6. By means of the literature distributed through the Guild thousands of children were brought to a knowledge of Blessed Martin, and the interest aroused on all sides was a very evident sign of the growing popularity of the cause.

In New York City the Blessed Martin Guild was founded by the Reverend Edward Hughes, O.P., and the *Torch* was designated as the Guild's official publication. Father Hughes and his associate editors have been indefatigable in furthering Blessed Martin's cause. Almost three thousand letters reporting favors attributed to the intercession of Brother Martin have been received at the Guild office. Under the auspices of the Blessed Martin Guild various novenas and services have been held at the Blue Chapel of the Dominican Sisters of the Perpetual Rosary, Union City, N. J.

However, what is most important to remember during this centenary year is that prayer counts for more than anything else. Radio addresses, preaching and writing all help, but what Blessed Martin's cause needs most of all is humble, persevering prayer. The grace of God is required to canonize this negro laybrother and the grace of God must be sought by men and women and children on bended knees. DOMINICANA earnestly entreats its friends to pray for the canonization of this man of God whose face was black, whose soul was beautiful.

## DOMINICAN PRESS ACTIVITIES

### Address of the Master General of the Dominican Order to the Assembly of Dominican Tertiaries Held in Conjunction With the Vatican Press Exhibition.<sup>1</sup>



It has become a commonplace to say that if Saint Paul lived in our day he would be a journalist. And if Saint Dominic lived today instead of during the thirteenth century, what would he be? I believe that, for reasons analogous to those which once prompted him to found his Order, he would make no essential changes in its Constitutions. However, because of the very spirit which animates them and which is essentially an apostolic spirit, he would demand that his Order today utilize the Press as one of the most efficacious means of apostolic work.

These are the two thoughts which I shall try to develop briefly. Afterwards I shall explain what the Order of Saint Dominic is actually doing in the field of the Press to realize the apostolic spirit of its founder.

#### SAINT DOMINIC AND THE PRESS

Why did Saint Dominic found the Order of Preachers? For a clear answer to this question it suffices to recall the religious state of society at that time, the beginning of the thirteenth century.

Certainly the thirteenth century, as a whole, was a century of faith. Evidence of every kind establishes that fact as indisputable. But at the very beginning of the century the Faith in Europe was in great danger for two reasons: the widespread religious ignorance from which the faithful suffered, and the rise of certain heresies favored by this ignorance.

About the existence of this religious ignorance and of a universal ignorance there can be no doubt. Two Councils of the Lateran formally recognized it and strove, but without success, to provide a remedy. Not only were lay people uneducated, even the clergy of the period, for lack of sufficient instruction, were unable to fulfill

<sup>1</sup> Translated by Hyacinth Roth, O.P.

their mission to teach the faithful. All theological learning was concentrated in the Universities, and the priests who studied at the Universities did not endeavor to throw the rays of their knowledge to the more distant parishes. Now it was due to this religious ignorance that in the middle of France, for instance, there cropped up the Albigensian heresy. This heresy foreshadowed that of Communism, at least insofar as it advocated the employment of unrestricted violence for the attainment of its purpose. The Albigenses believed in a complete victory of matter, the evil, over spirit, the good principle. They thought that the terrestrial paradise was irrevocably lost and preached the abandonment of this world by individuals, by the family, and by society through the use of suicide, abortion and war. Contrariwise, the Communists teach that man can recover the terrestrial paradise, but by the same means of hatred and violence.

At first sight one is startled to learn that such doctrines can spread so rapidly and extensively among the people. But one is less startled when one pauses to consider that this was due to the religious ignorance which rendered the faithful unable to separate the cockle from the wheat, error from Truth.

Faced by the Albigensian heresy, favored as it was by the ignorance of Catholics, what did Saint Dominic do? He founded a religious Order in which, within the traditional framework of community life, the religious could prepare themselves for the apostolate by personal sanctification, but by new methods such as the study of the sacred sciences. Sacred learning even in the cloister had not, it is true, awaited the advent of Saint Dominic. Thus far, however, such study had been rather a question of particular cases, of purely personal studies.

Saint Dominic, placed the study of the sacred sciences, together with common prayer and monastic observance, among the Constitutional means of personal sanctification and of the apostolate, and imposed it upon all the religious of his Order except the laybrothers. His intention was that his religious, having assimilated the sacred doctrine by long work of mind and heart before God in solitude, and having become Apostles, should go forth to give others the fruit of their contemplation: *Contemplata aliis tradere*.

Such was the originality of thought of Saint Dominic, confronted with the heresies and religious ignorance of his own age. But what would he do if he were living today? Exactly the same thing. The dangers surrounding our spiritual needs are essentially the same today as those of the thirteenth century: on the one side, an immeasurable ignorance of religion, and on the other, errors which are no

longer heresies but the brutal denial of faith and even of everything spiritual.

The religious ignorance of Catholics today cannot be denied. Pius X in his time made a study which revealed its depth and extent and also its principal causes, such as neglect of the Catechism, disregard for the reading and study of the Gospel, the abuse of profane reading, and a continual association of Catholics with people who have not the Faith and who live a pagan life. To fight against such grave evils we certainly need saints by the thousands who would realize in their daily lives the doctrine of Jesus Christ and who would awaken the indifferent from their spiritual torpor. But we also need, and in a great number, apostles who are acquainted with sacred doctrine, to teach it to those who are ignorant of it, to make it loved by those who once attacked it, and to dissipate the errors of those who have corrupted it.

From this viewpoint we can be sure that if Saint Dominic were alive today he would change nothing essential in the organization of his Order. He would insist, more than ever, that the study of the sacred sciences take first place among the Constitutional means of personal sanctification in preparation for the work of the apostolate.

I believe also that for the same reasons, religious ignorance and the actual diffusion of the subtlest and grossest errors, he would insist upon the most modern and efficacious methods of combatting this ignorance and these errors. He would, for example, require those of his sons who are engaged in parochial work to employ all that is progressive in psychology and pedagogy in the teaching of the Catechism. They would not continue to teach children as if they were adults, expounding an abstract doctrine in language which children cannot understand or to which they give a different signification. He would demand of the Provincials of the Order that their preachers be specially trained for their special audiences; that these preachers, with an apostolic solicitude, adapt the doctrinal teaching to spiritual needs which, doubtless, are always the same, but which are not always manifested and satisfied in the same way due to reasons of age, sex, education, profession and environment. He would demand that in the flood of scientific and romantic literature under which the modern world lies, his most learned and scholarly sons make a united effort to increase, particularly in quality, the works of religious literature, scientific or otherwise, which have already caught the attention of better minds but which ought to be spread broadcast among the middle and lower classes who are more exposed to religious ignorance and anti-Catholic prejudice. Finally, I believe he would demand that

those of his sons who are competent should collaborate in the reforms which we have just pointed out, and make use of the Press to give a greater appeal and penetration to their apostolate.

It is a fact that the Press, especially by means of reviews and newspapers, has become the most effective means for the diffusion of error in all classes of society. Why then should it not become also the most effective instrument of propaganda in the cause of Truth? The sons of Saint Dominic have recognized this and are at work. It remains for me to set forth this work in all its greatness. One will see that in this, as in many other things, they have remained faithful as a group to the spirit and the letter of their holy founder.

### THE DOMINICANS AND THE PRESS

Since the discovery of printing the Dominicans have not failed to use it to their own advantage. Their literary activity was particularly intense throughout Italy and Germany during the Reformation. The spiritual struggles of this period were responsible for the publication of pamphlets and controversial tracts which may justly be considered the forerunners of the modern political and daily Press. The Dominicans were especially outstanding in this controversy.

It must be noted, however, that their periodical and daily press is of recent date. It began in France where *l'Année Dominicaine* made its appearance about the year 1860, during the reform initiated by Père Lacordaire. It is not my intention here to enumerate all that the Dominicans have published or are publishing since in the form of books, periodicals, and collections. This would be both tiresome and long-winded.

Above all, I wish to present an idea of the quality of Dominican publications, and to examine them under the aspect of the apostolate. For that reason I shall content myself with mentioning the reviews published under the direction of the Dominican Fathers in the various Provinces of the Order.

We shall divide these reviews into three classes: those of a more scientific nature, addressing themselves to the intellectuals; the reviews of general culture devoted to the wide popularization of Catholic thought; and lastly, reviews of a specifically religious nature which are by far the most numerous.

One should not be astonished that the sons of Saint Dominic, whose scientific past, in the wide yet exact sense of the word, is so remarkable, have anticipated our times in the foundation of scientific journals. This was the best way to have Catholic thought penetrate into places where the cult of science flourishes more than anywhere else, and where very often the resolve to oppose science to religion

is manifested. There is no better apologetic, and therefore no better apostolate, than that which consists in answering science by science, and in showing on common ground that the pretended opposition between science and religion is more apparent than real, at least if neither religion nor science is confounded with a counterfeit—for instance with superstition or "scientism."

The Dominicans, then, founded scientific reviews. The *Revue Biblique* of Jerusalem is one of the oldest organs, dating back to the year 1892. Not only is it the oldest one devoted to Biblical Studies published by Dominicans but also the oldest of its kind published by Catholics. But it is not our oldest scientific review. *Divus Thomas* of Fribourg, established in 1886 through the initiative of the secular clergy together with the Dominicans, has been under Dominican editorship since 1923. *Revue Thomiste*, of which the first director was a Dominican professor of Fribourg, Father Coconnier of the Province of Toulouse, dates from 1893. These philosophical and theological reviews were the first manifestations of the Thomistic revival in the Church after the memorable intervention of Leo XIII.

Other publications of like nature have appeared since, brought glory to the Order, and rendered most signal services to the Church. I shall mention the principal ones in the order of their foundation.

*The Homiletic and Pastoral Review*, a monthly magazine of great repute intended for the clergy, was founded in 1901 at Washington. *Revue des Sciences Philosophiques et Theologiques*, established in 1907, is edited by the Dominican Fathers of Saulchoir. Because of its information and numerous Bulletins there are, not only in Catholic universities but in the scientific world, no reviews comparable with it. We must also mention the *Bulletin Thomiste*, founded in 1924 by Père Mandonnet, which is a digest of all publications treating of the Thomistic movement and thought. *La Ciencia Tomista* of Salamanca, established in 1910, has acquired an unusual popularity due to the indisputable worth of its chief collaborators. The *Angelicum*, dating from the year 1924, is among the most valued and brilliant of our University publications. The *Philosophische Revue*, founded in 1929, exercises so much influence in Bohemia that it deserves your admiration. Finally the *Archivium Fratrum Praedicatorum*, published by the Historical Institute at Santa Sabina, is devoted to the writing of the history of the Order. Since its first number appeared, in 1931, it has attracted the attention of historians.

Speaking of scientific reviews of the Order, one must at least mention the vast *Collections* which are added to the Reviews and can

be considered as supplements to them. We have, for instance, in Germany, *Quellen und Forschungen zur Geschichte des Dominikanerordens in Deutschland*, which deals with the history of the Province and of which thirty-four volumes have already appeared. In no other Province of the Order is there a work of such nature except in Italy where *Memorie Domenicane* is published. I desire, however, that such examples be followed. If we possessed annals of all the Provinces they would contribute greatly to a future history of the entire Order.

Among the important Collections of the Order I shall also cite the *Bibliothèque Thomiste* and the *Bibliothèque Philosophique* of Saulchoir, the *Studia Friburgensia*, the *Dissertationes Historicae* and the *Manumenta Ordinis Fratrum Praedicatorum Historica* published at Santa Sabina.

Although our scientific publications are relatively numerous and, as a whole, of good standing, nevertheless they could, rather they must, receive further development. The ideal would be to have each major House of Studies possess its own scientific review, as they exist, for example, in Italy, Germany, Austria, Poland, Holland, and in the Province of Lyons in France. I do not speak of the South American Provinces because they are incapacitated for the time being, unless the new convent at Cusco, where all the theological students of the Province are housed, is soon to show proof of its youthful vitality.

England, Belgium, Canada and Ireland do not possess scientific reviews properly so called, but they have excellent reviews of general culture, such as *Blackfriars*, *Kultuurleven*, *Orientations*, etc. This example ought to be followed by all Provinces which have not as yet undertaken a scientific review. Permit me to call to your attention the Province of Bohemia which, thanks to the wisdom and activity of several young Fathers, has succeeded within the past ten years in launching at the same time a scientific review one dealing with general culture, and a religious review, the influence of which is appreciated everywhere in Bohemia.

The Order possesses about two hundred reviews. One hundred and sixty-three of them are being displayed here at the Press Exhibition.

Now we shall say a few words about the leading Dominican reviews devoted to general culture. Some of them have begun by being spiritual reviews, Rosary magazines for the most part. Thus in England, *The Rosary*, founded in 1869 (London); in Spain, *Contemporanea*, of the Province of Aragon and *Rosas y Espinas*, established at



Valencia in 1915. The last mentioned is a monthly magazine of elegant taste and rich illustration. . . . In Canada we have the *Revue Dominicaine*, begun at Montreal in 1915, which in recent years has made great progress both as to its format and editorial presentation. In Ireland there is the *Irish Rosary*, an excellent monthly review founded in 1897, and also a Review edited for the past two years by the students of the Province—like the *Ideales*, a publication of the students of Salamanca—both enterprises as young as their collaborators but, like them, full of expectation. Then in the United States, *The Rosary*, a popular magazine of great appeal edited at Somerset, since the year 1891, and *The Torch*, a magazine of the same nature edited at New York. Also in Cairo, about the year, 1934, the *Cahiers du Cercle Thomiste*, and in France, beside the energetic *Revue des Jeunes*, now the best known and most widely read of all the reviews of culture, the *Vie Intellectuelle* founded in 1929.

I have already mentioned, in passing, the *Blackfriars* of our English Fathers of which Father Jarrett was the learned and zealous inspirer, and which at present is reaching all classes of English people. The Flemish review, *Kultuurleven*, edited at Antwerp, is a very well managed and scholarly publication and, indeed, a fitting example to all those Provinces which do not as yet possess a magazine of this nature. In addition to this long list there is the *Memorie Domenicane*, originally a simple Rosary review established at Florence in 1884. In recent years under the management of Père Zucchi, from whom local history can keep no secret, it has taken a new lease on life and publishes, with an eye to the general history of the Order, excellent monographs on our convents. *Russie et Chretienté* deals with Russian affairs and is developing into an important and copious review of studies and information.

For lack of time I shall pass over our reviews of popular culture. If such unassuming work ought to be brought to light I should make it my duty and pleasure to point out at least the principal ones, such as *The Holy Name Journal* of New York, the review of the same type published in Australia, the *Militia Christi* of Malta, the *Credo* of Budapest, and journals such as *Waareid*, *Sept*, and *de Ster*.

It remains only to give you some idea of our spiritual reviews, beginning with those of a general character. The first in point of time and unquestionably the most important one is the *Vie Spirituelle*, founded in 1919. It enjoys the merit, among many others, of having prompted imitations. We shall name the rest in the order of their origin: *La Vida Sobrenatural*, founded in Spain in 1921; *Schola Christiana* of Poland, founded in 1925; *Na Blubinu* of Bohemia,



founded in 1926; *Vita Christiana* of St. Mark's in Florence, founded in 1929; likewise, *Duhvoni zivot*, founded at Zagreb in the same year. All those reviews are very capably managed and the Order can rejoice in possessing a group so homogeneous and perhaps so unique in spirituality.

After the general spiritual publications we must mention those devoted to our Tertiaries. Twelve have been displayed here this year. Not to mention the *Analecta*, which is the official organ of the Order, one may assert without flattery that the magazines for our Tertiaries are well edited, as, for instance, *The Dominican Annuals*, founded at Edinburgh in 1920; *Militia Christi*, founded the same year at Ghent by a Flemish Father; then, its much older French sister, *l'Annee Dominicaine*, established in 1860; *Bullettino del Terziario Domenicano*, founded at Florence in 1913; *die Gottesweihe*, founded in Germany in 1927, and *St. Dominicus' Derde Orde*, established at Nijmegen in 1931. One may assert that these magazines are well edited, but nothing shall prevent me from saying that they could still be very much better. I shall say as much of our Mission publications in France, Italy, Spain, Holland, Germany and Peru. They are fine; yet they, too, can be improved. The same applies to our Marian publications or magazines devoted to the Rosary.

But what shall I say of the Bulletins of all our convents, colleges, etc., twenty-six of which have had the honor of appearing at the Exposition? I have the impression of a galaxy of reviews scattered over the Dominican heavens, but unable to claim there the rôle of stars of the first magnitude even in the dark night of today's religious ignorance. That is not bad, to be sure. But is it good? Is it the last word of the Order of Saint Dominic in this matter? No, a hundred times no.

We shall ask the General Chapter of 1938 to consider the question of our spiritual reviews and of reviews for the Tertiaries; to consider them especially in relation to the reforms imposed on the Third Order, so as to make it one of the most efficient organs of Catholic Action. That is why I shall now refrain from expressing my mind on this subject. This would risk being misunderstood or misinterpreted. Know that I am very proud of that which already exists in the Order, for example, our scientific reviews and those devoted to general culture and to spirituality. But I love our Order too much, and I believe it too capable of resuming its traditional apostolic mission in the Church, not to think that the way has been but opened through which it can and must strive to give to the Press all that lies in its power.

For this it will not do to disperse our forces nor to scatter them. Rather, it will be necessary to concentrate them so as to reach a great and lasting goal. On the day when, in each Province of our Order all the Fathers who are capable will, at the order of the Provincial, unite under the leadership of a competent director of reviews, assisted by suitable counsellors, to work together according to their means in the publication of scientific, spiritual and cultural reviews, keeping in mind, meanwhile, the Dominican apostolate of giving to others the fruit of our contemplation—on that day, I say, all the dead leaves (I mean printed leaves) will fall of their own accord, will detach themselves from the trees of Saint Dominic; and that tree, like the venerable orange tree, will shoot forth numerous new branches, strong and fertile, which will cover the entire face of the earth and will produce savory spiritual fruits capable of nourishing all the souls who thirst to know the Truth, to live in, and to spread it around them. On that day all our Tertiaries will become more aware of their special mission both within the Order and within the Church and will eagerly place themselves at the disposition of the Fathers, to extend still further into the world their apostolate, in accordance with the spirit and intention of our Father, St. Dominic.

## SAINT THOMAS ON STUDY

### The Commentary of John Paul Nazarius, O.P.<sup>1</sup>

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NOTE: The *Commentary* begun in the March issue herein continues. The final installment will appear in December.

#### MAXIM THE FOURTH

##### *Pray unceasingly*



VERY effective way of acquiring knowledge, especially knowledge of divine things, is to beseech it directly from God, the Fountain-head of all wisdom. This follows from the very nature of prayer and from the divine promise that we shall receive what we ask for. Prayer of its very nature is an act of religion. By it we not only show honor and reverence to God and subject ourselves to Him, professing our need of Him, the Author of all good, but also, as Dionysius (*De divin. nomin.* cap. 3) and Saint Thomas observe, we give over and unite ourselves to God. Saint Thomas in the *Ila Ilae*, q. 83, a. 1, ad 2, notes that prayer tends to such union with God in two ways: "First, on the part of the object of our petition, because when we pray we ought principally to ask to be united to God, according to Psalm xxvi, 4: 'One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.' Secondly, on the part of the petitioner, who ought to approach the person whom he petitions either locally, as when he petitions a man, or mentally, as when he petitions God. Hence Dionysius says (*ibid.*) that 'when we call upon God in our prayers, we unveil our mind in His presence;' and in the same sense Damascene says that 'prayer is the raising up of the mind to God.'" Cajetan remarks on the passage that this union is a unity of application, whereby the mind applies itself to God by subjecting itself to Him and worshipping Him by acts of love and petition, by meditation and other exercises. For anyone who prays, is, in virtue of this unity, undivided from God in regard to worship and subjection in the same way as a servant is undivided from his master in

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<sup>1</sup>Translated by Mannes O'Beirne, O.P.

regard to service. Since, therefore, the mind of a person who prays, by the very act of prayer, is raised up to God, joined to Him by a manifold act of religion and moreover detached from bodily and sensible things, it follows that this same act of prayer disposes the mind for receiving knowledge from God, the Fountain-head of all wisdom. Besides, it is fitting that God should grant the requests of a man who is joined to Him so honorably.

The divine promise that anything asked for in prayer will be granted, if it is properly sought after, must also be taken into consideration. In the Gospel according to Saint Matthew, VII, 7-12, our Lord says: "Ask and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask Him?" The same promise is unfolded at greater length in the Gospel according to Saint Luke, XI, 9-13, and is more briefly put in the Gospel according to Saint John, XIV, 13 where our Lord says: "Whatsoever you shall ask the Father in My name, that will I do;" and in XVI, 23: "Amen, amen I say to you: if you ask the Father anything in My name, He will give it to you. Hitherto you have not asked anything in My name. Ask, and you shall receive; that your joy may be full." In the Epistle of Saint James, I, 5, it is particularly said of wisdom: "But if any of you want wisdom, let him ask of God, who giveth to all men abundantly and upbraideth not." Solomon in the Book of Wisdom, VIII, very prayerfully and devoutly beseeches God to grant him the wisdom he needs to rule his people. David too in Psalm CXVIII frequently asks God for understanding and knowledge of the divine law and commandments, saying: "Teach me goodness and discipline and knowledge;" and again: "Give me understanding, and I will search thy law; and I will keep it with my whole heart;" and yet again: "Make Thy face to shine upon Thy servant: and teach me Thy justifications." Often he repeats many like requests. Moreover we read in the history of our Order that the Angelic Doctor, Saint Thomas, never began to lecture or write until he had prayed, and that when he came upon difficult passages in Sacred Scripture, he added fasting to

his prayers. Of his Master, Saint Albert the Great, it is related that he besought knowledge from God through the intercession of the Blessed Virgin.

### MAXIM THE FIFTH

*Love to keep to your cell, if you would reach intimacy with God.<sup>2</sup>*

Since anyone who wants to acquire knowledge must needs stay in his cell so that he may study, it would seem that the purpose of this maxim is to encourage study and meditation in one's cell and to develop habits of industry. However, unless it is prudently and discreetly understood and adhered to, it will do great harm to a young man's bodily health and spiritual well-being. As Scripture affirms (Eccles. III, 1): "All things have their season." Therefore one should choose a suitable time for study and meditation. The same time cannot be fixed upon for all, for there are many things that must be taken into consideration. For instance, a person's temperament, which can be of so many sorts, must be pondered; also one's bodily strength, which is not equal in all; and time in which food may be so digested that one may read and write and meditate without fearing a probable loss of bodily health. All of which experience will teach. For in view of what has been said of the differences in temperament, in bodily strength and in the quantity and quality of food and drink consumed, no determined amount of time can be set apart for proper digestion. The site, arrangement, structure and quality of one's cell must also be considered: whether it faces the south or the north, for many suffer from the heat, many others from the cold; whether the student's desk is near a window or so arranged that he is exposed to drafts that may enter through fissures, for in the course of time many serious ailments are thus contracted, sometimes by the whole body, sometimes only by that part exposed to the draft. One must also ponder whether or not the place where a cell is situated be too damp, as is often the case with locations in the lower part of a house; too cold in winter or too warm in summer, as the upper stories of a house are wont to be. Failure to consider each and all of these items oftentimes does much harm to one's health, and not unfrequently, as could be illustrated by many examples, brings one's days to a

<sup>2</sup> Cellam frequenter diligas, si vis in cellam vinariam introduci. Cfr. Cant., II, 4.

close by an untimely death. But this matter is manifest in itself and does not need proof. Finally one must be careful that one's door and windows are opened each morning, so that the stale, foul-smelling air may be dispelled and fresh air enter, and also that one's cell is frequently and thoroughly cleaned. However, if, because of any one of the aforesaid conditions, one's cell may be unhealthy and a ready remedy is not to hand or a better cell is not available, then it is advisable to study in the community library.

#### MAXIM THE SIXTH

*Be courteous with all*

This maxim must not be taken to mean that a religious or even a man of the world must seek the friendship and intimacy of all his colleagues. Apart from the fact that this would be to court distraction from study, such a policy would give not a few occasions of turning aside from the path of religious perfection; for it would involve frequent intercourse with some, who, unmindful of their profession and state of life, are notoriously unruly in their lives. What the Holy Doctor has in mind in this maxim is that the young man who eagerly thirsts for knowledge should so comport himself that his words, deeds, and actions are evidently in keeping with right reason and the rules of prudence, and so may rightfully expect to be loved by all with whom he has to live, no matter what their dignity or state of life. However, the fact that some, who lead different and less virtuous lives, do not love but hate him or even persecute him by scoffs, calumnies, mockery, detraction and contemptible acts, is no hindrance to the aforesaid counsel. For, as likeness in virtues and morals, generally speaking, gives rise to friendship, as the Holy Doctor says in Ia IIae, q. 27, a. 3, so dissimilarity in virtue and the opposition between virtue and vice is a seed-bed of hatred and enmity. Sometimes even the similarity arising from like perfection in some science or art or other form accidentally induces hatred and dissension among persons of similar taste, seeing that one thinks the other will hinder him from gaining his own good, as the Holy Doctor teaches with Aristotle in the place just cited. Whence one should not be amazed if some one who is outstanding for his learning or morals or holiness is hated by many on account of some one or all of the above causes. For as St. Cyril says (lib. 10 in Ioan. cap. 15):

"There is a relationship between kindred spirits just as there is between persons of the same blood. Indeed this former affinity is far more intimate than the relationship of blood. Just as every animal loves his kind, so the virtuous delight in the company of the virtuous and the wicked in that of wicked. Hence, the fervent can scarcely hope to be loved by the perverse; and that is the reason why Christ admonished us not to mourn but rather to rejoice in the face of such opposition."<sup>8</sup> Many instances might be culled from the sacred writings of both Testaments and from the ecclesiastical annals and histories that relate the lives of the Saints in confirmation of all this. But to add proof of example to so patent a fact would be like using a lamp to behold the sun.

The point of this maxim is this: From hatred and enmity spring contentious words, quarreling and many other disorders, which either entirely take away or in great part diminish that peace of mind so very necessary in the acquisition of knowledge. Hence in order to attain and preserve peace of mind and thence readily amass knowledge, the young man is entering upon the threshold of the sciences will find it most helpful to be courteous with all as explained above.

#### MAXIM THE SEVENTH

##### *Pay no heed to other folk's affairs*

The reason for this maxim is the same as that which we assigned to the second. For undue prying into other folk's affairs, not in a less but in a far greater degree than was the case with unwary speech, gives rise in the imagination to fancies or phantasms that are strange and sometimes in opposition to those already stored up or to such as should be acquired. Even those who are obliged by duty or charity to concern themselves with other folk's affairs experience for the same reason a beclouding of their habitual knowledge and unwonted difficulty in acquiring new ideas. However, the loss of knowledge occasioned by the activity of these latter is not as serious as that which follows from the curiosity of one, who, for no just cause, entwines himself in other folk's affairs. For the imagination is much more ruffled and disordered and diverted from the light of truth by immoderate acts than by fancies which, however strange, are yet untainted by immoderation.

<sup>8</sup> Cfr. Luke, vi, 22, 23 and Matt, v, 10-12.



## MAXIM THE EIGHTH

*Be not too familiar with anyone, because over-much familiarity breeds contempt, and is a fertile source of distraction from study*

The Holy Doctor gives us a twofold reason for this maxim: first, *because over-much familiarity breeds contempt*; second, *because it is a fertile source of distraction from study*.

However, a difficulty arises in regard to the first reason, inasmuch as a religious, who offers himself to God as a holocaust, is not supposed to be disquieted by human contempt, but rather to court it; as in fact Church History assures us was done by many holy Fathers. For instance, Castillius, in the first part of his history, cap. 58, relates that our Father Saint Dominic was always willing to visit Carcassonne and the surrounding hamlets, but scarcely ever and then only for a short time could he bear to stay at Toulouse and its environs. When the brethren asked him the reason for this, he answered that dwelling at Toulouse displeased him because there he was held in great honor and reverence and esteem by all; whereas he gladly spent his days at Carcassonne, because there he was despised and mocked and ill-treated. Therefore, it would seem that one should not avoid familiarity with a person simply because of the contempt flowing therefrom.

In solving this difficulty two points must be noted. The first is that contempt means the same as scorn or disdain. It comes from the word *contemno*, which in turn comes from the verb *temno* which means to spurn. *Temno* is derived from the Greek word *ténno* which means to cut into or to cut off, for we are accustomed to cut off and remove things that we spurn. So he who despises someone does not consider him worthy of his company. The second point to be noted is that contempt, whether actual or imminent, belongs to the category of evils that gives us occasion for practicing patience. The virtue of patience is necessary both in things done against us and in things said against us, as the Holy Doctor says in IIa IIae, q. 72, a. 3. The precepts of patience, however, in those things said or done against us refer to the preparedness of mind, as the Holy Doctor says in the same place, following Saint Augustine (*De Sermone Domini in Monte*) who explains the precept of the Lord: "If any one strike thee on the right cheek, turn to him also the other,"<sup>4</sup>

<sup>4</sup> The words as quoted by Saint Thomas are a blending of Matt., v, 39 and Luke, vi, 29.



to mean that a man ought to be prepared to do so if necessary, but he is not always bound to do so actually; since not even did our Lord do so, for when he received a blow He said: "Why strikest thou Me?"<sup>5</sup>

In this same sense we must understand and obey the same precept of our Lord in regard to contemptible words or deeds that are said or done against us, or that for some reason may be said or done against us in the future. When, therefore, the Holy Doctor says that over-much familiarity must be avoided because it breeds contempt, he does not mean that we must needs avoid contempt arising from *any cause at all*. Contempt indeed nourishes and strengthens humility and not rarely it is wont to give occasion for great merit, especially to those who with the gift of divine grace are prepared to endure any adversity. But he warns us against such contempt as springs from over-much, that is immoderate, familiarity which we may seek to foist upon some one. Sacred Scripture also warns us against this, saying in the Book of Ecclesiasticus, xli, 15: "Take care of a good name: for this shall continue with thee more than a thousand treasures precious and great." However, no one can acquire a good name except by reason of the good opinion that others have of him, and any frequent immoderate action, such as over-much familiarity, destroys this good opinion in any prudent man's mind. So it is that a person who at first is held in honour becomes in time an object of contempt, because of the bad opinion that is begotten of the realization of the defects that over-much familiarity brings to light.

The second reason that the Holy Doctor uses to prove that over-much familiarity must be avoided by the student desirous of acquiring scientific knowledge is: *because over-much familiarity is a fertile source of distraction from study*. Now as was said above in the explanation of the first maxim, Saint Thomas teaches that a habit is diminished indirectly by cessation from act. Hence when a man ceases to make use of his intellectual habits, fancies that are strange and sometimes in opposition to them arise in his imagination. And because over-much familiarity implies much talk, even of the unwary sort, that gives rise to fancies which are not only strange but also in opposition to such fancies as are useful in the acquisition of knowledge, therefore, all who are eager to lay hold on scientific knowledge should avoid such familiarity.

<sup>5</sup> John xviii, 23.

## MAXIM THE NINTH

*On no account mix yourself up with the sayings and doings of the outside world*

This maxim is contained in the seventh in much the same way as a species is contained under its genus, adding but a special difference of immoderation. For, unless charity compels it, it is a greater fault in a religious to meddle in such sayings and doings of the outside world as scarcely pertain to him than to concern himself with the words and deeds of his fellow religious. Experience, certain and manifold, proves that evils of different kinds often follow as a consequence of meddling in worldly affairs: the fervor of charity grows cold; devotion becomes less zealous; humility, modesty, and the other ornaments of a religious gradually vanish. Wordly morals and vices, hiddenly and as it were insensibly, take their place and lead the man who is a religious by profession to exterior and worldly pleasures, and finally make him a man of the world, hiding beneath a religious habit. Hence it is that worldliness, in the very same way as was indicated in the first and second maxims, hinders progress in learning and diminishes already acquired habitual knowledge.

## MAXIM THE TENTH

*Most of all, avoid all useless visits*

Useless visits from the convent to the city or from one city to another are sources of distraction to a young religious in proportion as they are more frequent and of longer duration. They make him worldly, put him in contact with worldly ways of thinking and acting, and take him away from study. They hinder progress in learning and obscure such scientific knowledge as has already been acquired; and this not only because one's scientific knowledge is no longer used, but also because useless visits give much occasion for conceiving fancies that are strange and sometimes in opposition to our proper stream of thought. Moreover such visits either imperil or somewhat weaken the moral virtues that put the interior senses and the mind in that holy peace that is so conducive to the acquisition of knowledge. Therefore the Angelic Doctor teaches that useless visits should be avoided, not *absolutely*, but *above all things*.

However, since a religious may make a visit for a good or a bad reason, Holy Scripture sometimes praises visiting as a good

thing, sometimes censures it as bad. For instance, Holy Scripture often commends the journeys that preachers make in order to procure the salvation of souls. The holy Gospels frequently refer to such journeys of our Lord. For instance, in the Gospel according to Saint Matthew, ix, 35, we read: "And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease," etc., Mark, i, 38: "Let us go into the neighboring towns and cities, that I may preach there also; for to this purpose am I come. And He was preaching in their synagogues and in all Galilee . . .," Mark, vi, 6: "And He went through the villages round about teaching . . .," Luke, viii, 1: "He travelled through the cities and towns preaching and evangelizing the kingdom of God." In the Gospel according to Saint Matthew, xxviii, 19, and in that according to Saint Mark, xvi, 15, one finds our Lord's commandment to the Apostles, which reads: "Go ye into the whole world and preach the gospel to every creature." In the Gospel according to Saint Luke, x, 1 ff., the preaching mission of the seventy-two disciples is recounted at length, as also the instruction they received in regard to what they were to preach to the people and to how they were to act in their capacity as preachers. "And after these things," says Saint Luke, "the Lord appointed also other seventy-two: and he sent them two and two before His face into every city and place whither he himself was to come" etc. In the Gospel according to Saint John, xv, 16, we read that our Lord said to the twelve disciples: "I have chosen you . . . that you should go and should bring forth fruit."

On the other hand, Holy Scripture sometimes condemns visiting as something evil. Visiting is a bad thing when the motivating cause is bad. There are three such bad causes, as the Holy Doctor says in his opusculum, *Contra impugnantes religionem*, cap. 10. The first is *fickleness of mind* or *levity of soul*, of which Saint Paul was speaking when he wrote (2 Thess., iii, 11): "For we have heard that there are some among you who walk disorderly." This is especially noticeable in those who journey about aimlessly. Saint Augustine is referring to such a class, in his work *De opere Monachorum* (cap. 28, n. 36), when, in his description of monks who are always aimlessly flitting about, he observes that "they are never going any place, never remaining any place, never standing, never sitting." For the same reason, one reads of the chosen people in the Book of Jeremias, xiv, 10:

"This people . . . have loved to move their feet and have not rested and have not pleased the Lord." That their instability was the result of levity is clear from the words: "Who have loved to move their feet." For, as the Holy Doctor observes in cap. 10 of the above-mentioned work, flitting about aimlessly is attractive to such as are motivated by levity.

The second cause is *the seeking after gain from a love of earthly goods*. It is in regard to this that we must understand these words of our Lord (Mark, vi, 10): "Wheresoever you shall enter into a house, there abide," upon which the Gloss of Ambrose remarks: "It does not become a preacher to pass from house to house and thus violate the sacred laws of hospitality." We must interpret in the same sense the almost identical words in the Gospel according to Saint Luke, x, 7: "And in the same house remain," on which the Gloss comments: "Do not pass from house to house with vagrant readiness, but out of consideration for your host be fixed in your abode." For concupiscence frequently induces wayfarers to wander from one house to another for no good reason, as happens, for instance, when, not satisfied with what they receive in one home, they pass on to another in hope of better fare.

The third cause is *malice* induced by seeking something evil. It is of such that the Epistle of Saint Jude says: "Woe unto them, for they have gone in the way of Cain; and after the error of Baalam they have for reward poured out themselves," for these texts imply the intention of doing harm. What follows in the same epistle: "These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water, which are carried about by winds," indicates that concupiscence is the impelling motive. And finally the words, "trees of the autumn, unfruitful," show that the journey proceeded from levity.

## GOD TAKES THE STAGE

### The Blackfriars' Guild and the Catholic Theatre Movement

BRENDAN LARNEN, O.P.



HAS often been said that 'the play's the thing.' Yet it has never been explained just why the play is the thing. The explanation may be that the play has ever been a monument to human frailty. There has been a constant quest on the part of mankind to escape the appeal of the transcendent drama which interrelates God and man. This elemental urge to escape the most vital reality of human existence commenced in the Garden of Eden. There Eve witnessed a vivid picturization of the power of pride and consequently forsook her real heritage.

Ever since, has man been influenced by the theatrical. The history of any nation as well as the biography of any human being can only be interpreted in such a graphic medium. Like many other things the Greeks had a word for this mode of human expressiveness; they called it *drama*, meaning *to do*. Since human life is action it is consequently dramatic. But the drama, besides being one of the oldest of the Arts, has always been the most appealing. Not only the erudite but the illiterate as well have found it ever intelligible. Even the deaf and the dumb have not been ignored in the appeal of the drama, for pantomime can always summon their interest.

The drama although it is the most primitive, has always absorbed the effects of the other Arts. Furthermore, it has consistently enriched literature with its products. The drama has also been the most useful of the Arts; besides serving as a means of entertainment, it has spent itself equally as a means of propaganda and a method of worship.

Within the past four centuries the worship motif has fled from the drama. Such was the natural consequence of a new philosophy, which attempted to assert the self-sufficiency of mankind. Accordingly the drama deteriorated, too, since human nature untrammelled has never proven itself an inspiring element in any artistic endeavor. Although dramatic technique has become more perfect in recent decades, the art of drama has not kept pace with such technical progress.

The mode of the drama is more deft, yet its content has reached back to primitive and unrestrained impulses for a theme.

Yet today more than at any other time, drama dominates human behavior and wields a great influence over human thought. Though the cinema has brought graphic drama to the masses, many believe that the common people in the past had no knowledge, much less any appreciation of the drama. Only recently Agnes Repplier observed in one of her scintillating books, *The Pursuit of Laughter*, that there was an era of unrestrained merriment when the friar orders fostered plays, particularly in rural England. Then, as now, licentious drama menaced the faith of the people, so the friars undertook a crusade against an immoral stage. Of their efforts only a few miracle plays now survive.

But the contemporary friars are still acutely conscious of the effect of the drama upon human existence. Thus the reason for the founding of the Blackfriars' Guild by Father Nagle, O.P., and Father Carey, O.P., can easily be seen. These two friar priests, with the generous cooperation of their provincial, Very Reverend T. S. McDermott, O.P., have renewed the pioneering efforts of their long forgotten brethren by creating an association of ladies and gentlemen who are pledged to rescue the drama from its fallen state. Though the modern theatre has become unquestionably wanton and evil, its step-child, the cinema, dared to be more so until the Legion of Decency stayed its pernicious challenge to permanent moral conduct. However, the theatre has remained somewhat secure from any such form of control, since the fear of a too rigid censorship usually arrests all effort to purge it of its dangerous influence upon human behavior. Anyway, censorship itself would be but a negative remedy. Yet since evil stays in the theatre, a remedy, positive if possible, is apparently necessary.

The Blackfriars' Guild dared to propose such a remedy. Its effort was not signalized by open competition with the legitimate theatre but rather with a sincere attempt to create Catholic drama. Its beginnings, some six years ago, were so modest that they were considered futile. They were recognized to be no more stable than the vivid pictures which earnest dreams can conjure. Yet within those six years its founders and its members quietly struggled to impress the country with their work.

The Blackfriars' Guild promised to create Catholic drama, which was another way of saying it wished to contribute moral drama to the literature of the theatre. Guild members planned to train Catholics as well as any others concerned with decent drama in the

arts of the theatre. They intended to awaken within everyone a consciousness of the moral responsibility of the theatre. These three principal aims of the Guild have been finally actualized.

For more than five years the Blackfriars' Guild in Washington and its affiliated chapters in other cities presented not only moral drama but significant drama as well. Three plays of its founder, Father Nagle, O.P., *Barter*, *Catherine the Valiant*, and *The Risen Generation* have been produced in many theatres throughout the country. Philip Barry's *The Joyous Season* and Emmett Lavery's *The First Legion* were not neglected, for they merit acclaim because of their Catholicity and interest because of their dramatic deftness and artistry. Many other plays, perhaps not as famed but as noteworthy, have engaged the attention of the Guild chapters. The presentation of such productions has given the Blackfriars' Guild a place of enviable eminence among the little theatre groups throughout the nation.

The Blackfriars' Guild also purposed to train players, and to equip other persons with a technical knowledge of theatre craftsmanship. For years this objective was realized in the various chapter productions which summoned the attention and praise of veteran dramatic critics. In Washington, D. C., the success of this aim was particularly emphasized when the local Guild chapter on two occasions exhibited its work in the open air Sylvan Theatre before an audience estimated at ten thousand. With such presentations the Guild was assured of unquestioned prominence in amateur theatricals. Yet the Blackfriars Guild has never intended its work to be amateur in the sense of being unskilled. Its amateur endeavor has been adequately described by Father Nagle as quite similar to that of the amateur sportsman. It is evident, then, that the Guild is above rather than below professional standards in its work.

Beneath all the feverish activity of the Guild runs a stream of deep spirituality, as is evidenced in the program of the Washington Chapter, designating September 18 and 19 of this year as days set apart for its annual retreat. Furthermore most of the members of the Washington Chapter are tertiaries of the Dominican Order and are consequently attentive to greater spiritual development. It is the aim of the Guild to urge most of its members to join the Third Order.

The final phase of the Blackfriars' Guild program, namely, to arouse a consciousness of the necessity of significant but decent drama has also been effected. This has been wrought directly and indirectly. Under the sponsorship of the Catholic University of



America, the Guild conducted a school of theatre arts during the last Summer Session. The new department summoned students from the clergy, the religious sisterhood and brotherhood, and from the laity. These were educated in both the theory and practice of the theatre arts. To them was communicated the enthusiasm of the Blackfriars' Guild for the creation of Catholic drama. They were intimately associated with the directors of the school, Fathers Nagle and Carey, the two Dominican friars who guided the Blackfriars' Guild from a groping and insignificant association to one of national and impressive prominence. Thus were these students equipped to return to their local organizations with a discerning knowledge of theatrical work and an ardent urge to promote an apostolate upon the stage.

The Guild was host to the Eastern National Catholic Theatre Conference during the first week-end of August. Under its guidance over 600 delegates convened from all parts of the United States to assert their views regarding the creation of a National Catholic Theatre, to design a definite program whereby that theatre might be established and to pledge their loyalty to the ideals which such a theatre demands. The Blackfriars' Guild has awakened the cultural consciousness of the Catholics of America by sending forth almost 100 students to enlarge upon its work regarding a Catholic theatre. It has also united all the Catholic dramatic organizations under the leadership of the Executive Committee chosen at the National Conference, with Rev. Dr. John H. Mahoney, of New York, serving as President; Charles Costello of Hollywood, California, as Vice-President; Rev. T. F. Carey, O.P., of Washington, D. C., as Secretary; and Mr. E. F. McDevitt, of Washington, D. C., as Treasurer.

With such a group of sincere and interested persons to guide the destinies of the Catholic Theatre Movement, its future success is unquestioned. All have pledged that the organization shall not outreach its aims, namely the presentation of wholesome, substantial and moral drama. Like the enviably successful Abbey Theatre of Dublin, the Blackfriars' Guild has begotten a Catholic Theatre which cannot fail, for it, too, has an integrating ideal. Unlike the Abbey, however, the ideal of the Catholic Theatre is not natural but supernatural. Though it does not propose to transform the stage into a pulpit, it is determined to restore the stage to God. It is determined to offset the ruinous philosophies which menace modern drama. It is equally determined to create a Catholic motif in the theatre arts. It does not intend to remain aloof from the literature of the drama, rather it hopes to inspire and encourage works which shall enrich that literature. Already, tentative plans have been designed by the Blackfriars'



Guild to conduct a playwriting contest. Decades may pass before an ageless work of drama emerges from the movement; yet all the efforts in that regard will not be futile, for the value of a classic is priceless.

The first definite step in the program of a National Catholic Theatre movement will begin this Fall. The Catholic University has invited the Blackfriars' Guild to continue its school of theatre arts. The department will function under the direction of Rev. G. V. Hartke, O.P. As was the case in the summer session the University will consider certain branches of the course to be significant enough to merit credits towards a graduate degree.

The Catholic Theatre movement has attained to a secure existence since it is developing within the clergy and laity as well as within the religious sisterhoods and brotherhoods an effective knowledge of the drama, controlled by the Catholic norms of art and morality. It is thus inviting artistic genius to express itself once more in terms of religion, as was true when all the world was gay with the bright light of Faith. As gigantic cathedrals, unaged paintings, priceless statuary were once wrought in the name of God, so today a new era of dramatic art is being brought forth to enrich the stage with the splendor of religious beauty.

Although the Blackfriars' Guild has already proven itself successful wherever it has been established, although it has merited all the local praise which has been accorded it, it yet remains to prove itself as a national organization. Its universal success, however, does not depend upon the personnel of the Guild. Only the public at large, particularly the Catholic public and all who have a sincere interest in the artistic and beneficent achievement of the theatre, will determine the successful destiny of the Catholic Theatre movement. The many thousands who support both the amateur and the legitimate theatre have the power to wield a controlling influence. Within them also is the desire to patronize a decent theatre. Consequently they cannot consider themselves imposed upon when the Blackfriars' Guild solicits their interest and cooperation in the newest Catholic cultural movement of the age.

Finally it may be observed that no more vital Catholic Action endeavor can be found than in the theatre. Already left wing thinkers have foisted their opinions and doctrines upon the public through the drama. A Clifford Odets, before he succumbed to Hollywood revenue, vehemently declaimed against economic injustice. A group theatre, sponsored by Communists, was born in a garret and eventually brought its red fanfare to Broadway. But no Catholic dramatist has

made a plea for social justice, neither has there arisen in the cultural life of Catholic America a playwright to awe an audience with the tremendous universality of the Mystical Body of Christ. Why such is true can be easily explained. There are no significant Catholic dramatists. Neither are there available any definitive Catholic dramas. Such will no longer be true, however, for the Blackfriars' Guild issues a challenge to both drama and dramatists. Within the near future there will be plays and playwrights to reemphasize the relationship between God and man in terms theatrical. Once again, then, will there flourish upon the stage artistic gestures of worship in the form of arresting Catholic drama. Then Catholic Action will have invaded the last stronghold against its influence. The play will once more become the thing whereby the conscience of humanity may be aroused to the demands of God upon mankind.

## SHAM—A PLAY IN ONE ACT

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GERARD JOUBERT, O.P.

*Scene: Comfortably furnished living room.*

*Place: Wealthy suburban district of some large city.*

*Characters: CHARLES, the householder*

*CLARA, his wife*

*THE THIEF*

*When the curtain rises a man is alone on the stage. He is evidently a gentleman of culture — certainly he is dressed in excellent taste. Apparently he is viewing the room for the first time. Nothing pleases him, until a vase upon the mantle arrests his attention. He picks it up, smiles disdainfully and utters, Imitation. Other articles receive the same unfavorable verdict. Suddenly he pauses to listen, looks about him hurriedly for a place to hide, thinks better of it, and takes his place opposite the door smiling pleasantly and expectantly. The door opens and a young woman enters with a man at her heels. As she sees the thief she screams and retreats, backing the man out behind her. The thief smiles and waits. Soon the door opens again and the man enters with the woman clinging to him. They stare at the thief not knowing what to do or say.*

THIEF. Good evening. . . . Good evening. . . . You surprised me. Can't say I expected you home so soon. . . . Was the opera an awful bore? . . . Will one of you speak, please— I can carry on a conversation alone, but as the word etymologically suggests, the question and answer method is to be preferred. If one of you will ask me how I do, we. . . .

CLARA. You . . . you . . . you're a thief.

THIEF. Exactly. And you, madam? The mistress of the house, I presume. I would gather as much from a glance at the earrings. Or, am I in error, are you another thief?

CLARA. This is our house. Charles why don't you do something? Don't stand there . . . make him go away. What have you taken?

CHAS. I say, old man, you'd better clear out.

CLARA. Yes, we've come home.

CHAS. If you've got anything of ours . . . we aren't helpless, you know.

THIEF. Madam, if you'd be so kind,—may I examine your earrings? Humph! Quite as I thought. Artificial! Perfect exterior, no substance of worth. Quite like an empty banana peel folded back into shape. Oh, by the way, you're not armed, you know. I threw your revolver down the cold air shaft. Never carry one myself. Yours was in the bottom of your bureau drawer. Horribly disordered shape those drawers were in. Nice and neat on top; mice nest below. You want to watch those seeming trifles. They show up your character, old man.

CLARA. Well, I'd. . . .

THIEF. Please. . . . There's a dictum which goes like this, "Always tell a man by his bureau drawers." Oh, but I don't blame you, Charles, as much as.—Didn't it ever occur to you that a thief might drop in on you some night? What would he think?

CHAS. I don't think. . . .

THIEF. Ah, but you should, Charles. I said to myself when I opened that drawer, "They put on a great show, but they're shams—it's all on the surface. Probably a streak that runs through everything they do." You want to try for real neatness. This other sort of thing is just a form of dishonesty. Not terribly wrong in itself, but indicative. . . .

CLARA. Charles, I can't stand this. A thief talking to *us* about honesty . . . and in *our own* house.

THIEF. Just the place for honesty. Begin at home. Don't be constantly trying to fool yourselves and you won't be so prone to attempt fooling others.

CLARA. Grab hold of him, Charles. I'll telephone.

THIEF. You can't.

CLARA. You cut the wires?

THIEF. Didn't have to. The Company discontinued your service. You neglected the bill. Rather a shame . . . I wanted to put in a call but found even the telephone useless.

CLARA. Charles, do I have to stand here and be insulted?

THIEF. Oh, I beg your pardon, sit down, won't you please?

CLARA. I do not choose to. Charles, aren't you going to stop him? Are you going to let him take all we own?

CHAS. He's not taking anything now, and you can't stop a man's talking, my dear.

THIEF. Thank you, Charles. Now please let's all sit down. Paradoxically enough, I can assure you that I have something to give you. There isn't a genuine thing about the place, except Charles. Nothing irritates me like 'mask wearing,' and—well, I'm proud enough to think I can help you.

CHAS. Clara, let's be sports.

CLARA. No, if you won't do anything, I'll call the neighbors.

THIEF. No neighbors to call. Nearest one is a block away and he isn't at home. Won't be for an hour. That's what comes from living in a fashionable suburb. You can't afford it either, can you Charles?

CHAS. Truth is, Governor, we're a step away from the poor house.

THIEF. Now wait a minute—things are not as bad as that. You've a good income and steady, haven't you? You could be living on easy street if this infernal complex of "putting on the dog" didn't have you within its clutches. To be more explicit, if you didn't have to pay about a hundred and fifty a month just for a roof over your heads. You are simply living beyond your means and for no good reason except perhaps to feed a foolish pride. Madam, won't you please sit down? I can't 'til you do, and I've been on my feet all day. It's hardly considerate.

CLARA. I'll not be preached to by a thief.

THIEF. Oh, now, now,—what difference the source of truth, as long as it is truth. And I haven't always been on the down grade.

CHAS. Clara, let's be sociable. He wants to talk. Lonesome profession isn't it, old boy? Not every day you can have a chat with your costumers.

THIEF. Yes, Charlie, my life is nearly as lonesome as yours, way out here without a friend. Will you have a cigarette? And you, Madam?

CLARA. I do not care to smoke with a thief.

THIEF. Right. Better not smoke anyway. I'm that old fashioned, I dislike seeing women smoke.

CHAS. Quite a cigarette!

THIEF. Your nearest neighbor's. This *was* his case. Exquisite taste! Or, perhaps you know. Great friend of yours.

CHAS. Hempsted's a connoisseur. We don't know the Hempsteds. They've never called.

THIEF. That's right, Charlie, tell the truth, now we can get places. But first, the opera, did you enjoy it?

CLARA. Oh my, yes, immensely, we are devoted to the very best.

CHAS. Clara!

CLARA. I always insist that Charles take me to the finest things.

THIEF. That's sufficient. Again I say, Charles, I don't blame you. The opera will not be over for an hour and I can't for the life of me imagine you leaving before the "lights on." Please let's cut out the make-believe. I think you both know the truth of your status, at least way down deep. I am quite sure you even appreciate the folly of it. But to know the truth is one thing; to be willing to manifest it to the world is another. That's truthfulness, honesty, integrity, "cards on the table," a virtue inclining its possessor to manifest himself, not only in word but also in deed and in life as he truly knows himself to be. It's just being fair. . . .

CLARA. Being fair. . . . I'd like to know. . . .

THIEF. Please don't screech. My head aches and your voice pierces so.

CHAS. Don't be hard on us, fellow!

THIEF. I have to be Charlie, for you are in a rut, axle deep. If you are man enough I think I can put you out on dry land, safe, secure and comfortable. Honesty is the high, grasscovered center of the road, dishonesty—the deep ruts on either side. Once you get in it is difficult to get out. The boaster—he would have the world think he's "tops"—is stuck in the rut on the right, while his partner, the "self belittler" is in the rut on the left waiting for someone to tell him he is not stuck at all. Neither can afford to pamper himself, but must muster up all the horse power he has toward shaking himself loose.

CHAS. Beg pardon, old man, but I don't follow you. This is a new situation for us, but we're anxious to learn.

THIEF. Charlie, you're a trump. I knew it the first moment I saw you. Here's my point: you're playing a game out here with

yourself, and it's a losing game for your blows at the world are all below the belt.

CHAS. Below the belt?

THIEF. Yes, you see we have to live in society and contribute our bit to its peace and well-being. We have to pay our taxes, and what is eminently more, we have to give each other those courtesies without which men could not happily live together. The least of these is honesty for there is no peace where there is no trust.

CLARA. You mean cheating at cards is out.

THIEF. I mean the cheater is out—the cheater at life. Life is like a game of cards. We are dealt just so many aces and deuces and we can't bid a slam on one ace and expect to cheat or talk our opponents into letting us have it. Our bids have to be determined by our hands, not our hands by our bids.

CHAS. Are we trying to make a slam with only one ace?

THIEF. No, I'd say you've two aces but you're overbidding; you're attempting to make everyone think you've all the face cards in the deck. You play your cards and get set—and shunned. I want to give you happiness and here is where it lies: knowing your hand, neither over-bidding it nor under-bidding it and playing it as best you can with every card on the table. Honesty has the qualities Portia attributed to mercy. it. . . .

CLARA. (*Proudly*) Blesseth him that gives and him that takes.

THIEF. Yes, him that gives with the joy of being able to look every man straight in the face with the "I'm on the level" smile. It rids him of the fear of being found out. It blesseth him that takes with a trusty friend.

CHAS. I believe I understand what you mean, Governor, but what can we do about it?

THIEF. You've a problem there, Charlie. It's not so hard to diagnose as it is to dispense and take the medicine. Right off, I would say you have to move out of here and go someplace where you can comfortably pay the rent, and then,—well, I'd suggest children. They have the marvelous and healthy effect of giving you something to worry about. They can so absorb your interest and ambition that you'll cease caring what your neighbors think of you.

CHAS. That's a big order.

- THIEF. Sure, and you're a big man, Charlie. (*Glances at his watch*) This has been quite a lecture and I'll have to hurry along. But first I must see if you got it. I'll have time to give you only one question and you get but one chance. Here it is: what we have to decide now and decide very quickly, is, what would you like to have me take?
- CLARA. What would we like to have . . . after all the preaching!
- CHAS. You've got me, old man. I may be slow, but I don't see the necessity for your taking anything.
- THIEF. I was afraid of this. Mind you there is nothing in your house that I want, but I'll take something just to accommodate you if you wish me to. Here's the case. Imagine that I go away without taking anything.
- CLARA. That would suit me to a "t."
- THIEF. Are you sure? Imagine it is tomorrow. The police and the the reporters have caught wind of the story. Something has been taken from every house in Chamber Place, except one. The nature of the articles show that the thief is a man of rare discrimination—in fact a connoisseur of genuinity.
- CLARA. A connoisseur. . . ?
- THIEF. Yes, and of such judgment that to have him pass by your treasures is to cast doubt upon their authenticity. I do not exaggerate. . . . The public immediately asks, "Why did the thief take nothing from 2819 Chamber Place?" The answer is too obvious. There is nothing worth taking at 2819 Chamber Place. The public laughs. The neighbors laugh. What becomes of social pretensions after that? Have I made the question clear? Only one chance now. What would you like to have me take?
- CHAS. I say that's neat—you can't have a thing,—we'll face. . . .
- THIEF. Excellent, Charlie, one hundred percent.
- CLARA. Oh, but you must take something. Here, how about this lovely hand-carved. . . .
- THIEF. Stop. I saw it. It has the marks of the machine all over it. Zero, Clara . . . Where's my hat? . . . May I go, Charlie?
- CHAS. Yes . . . and thanks, old man!

Thief exits and curtain.



✠ REVEREND HUGH JOSEPH McMANUS, O.P. ✠

In the death of Father Hugh McManus on Wednesday, June 16, the Province of St. Joseph lost its oldest priest and senior Jubilarian. For fifty-eight years he labored zealously and untiringly on the various missions of the Province, bringing comfort and happiness to the souls with whom he came in contact. His last years were filled with suffering, patiently borne, which served to render him more like his Master, the Eternal Priest, Whom he served so well during his long and fruitful ministry.

Father McManus was born in New York City, on March 11, 1855. After successfully completing his academic course at New York University, he heard the Divine call at the age of nineteen and entered the Dominican Novitiate at St. Rose Priory, Springfield, Ky. The following year, May 5, 1875, he pronounced his vows. Upon the completion of his theological studies he was ordained to the priesthood on March 22, 1879, by the Most Reverend J. B. Purcell, Archbishop of Cincinnati.

Shortly after his ordination Father McManus was assigned to parochial duties at St. Louis Bertrand's Priory in Louisville. Later he was elected Prior of St. Vincent Ferrer's in his native New York. In the course of his long life he labored in the Dominican parishes in Zanesville, Memphis, Columbus, New Haven, and Newark.

His last assignment in regular active work was at St. Agnes Convent and Orphanage at Sparkill, N. Y. Here he proved himself a kind father and counsellor to the many boys under his direction. His true manly piety and priestly virtues were an inspiration to them, and his wise counsel and guidance helped them in many difficult situations.

Ill health and the infirmities of age caused him to retire to St. Antoninus Priory, Newark, N. J., in 1931. Here in prayer and meditation he prepared for the final summons.

Dominicans from all parts of the province and a large delegation of the secular clergy were present for the Solemn Funeral services at St. Antoninus on June 19. The Requiem Mass was sung by Rev. Hugh Justin McManus, O.P., nephew of the deceased. Rev. James F. McManus, O.P., another nephew, was deacon and the Rev. R. L. Rumaggi, O.P., was subdeacon. The

eulogy was delivered by Rev. E. L. Hughes, O.P., who spoke of Fr. McManus as an exemplar of priestly virtue, as a humble, zealous, apostolic follower of St. Dominic.

DOMINICANA, in behalf of the members of St. Joseph's Province, extends its most sincere sympathy to the relatives and friends of Fr. McManus. —F. G.

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✠ REVEREND JOHN DANIEL KELLEY, O.P. ✠

After but two years in the priesthood, Father John Daniel Kelley was called to his eternal reward on Friday morning, July 16. His service in the sacred ministry was short; but almost all of it had been spent in the shadow of death, and his passing came as a conclusion to long suffering.

Father Kelley was born in Penfield, Ill., on May 19, 1903, of James and Ella Graham Kelley. He received his early education in the public and parochial schools of his native city and Danville, Ill. After working a few years, he felt he was called to the religious life and entered Aquinas High School, Columbus, Ohio, to complete his preparatory studies. Finishing there, he spent two years at Providence College, and on August 15, 1929, he received the Dominican habit at St. Rose Priory, Springfield, Ky. A year later, on August 16, he made religious profession and within a month began his studies in Philosophy at River Forest, Ill. Early in student life his health broke, and from then until his death his life was a series of illnesses. After spending some time in Holy Cross Sanitorium, Deming, N. M., he made an effort to resume his studies with his class in River Forest, but in vain. In 1932, he was sent to Denver, where he was able to complete his studies while still an invalid. On June 15, 1935, he was ordained to the priesthood by the Most Reverend Urban J. Vehr, D.D., Bishop of Denver. For a short time after his ordination he acted as temporary pastor of St. Ann's Shrine, Arvada, Colo., but that was the sum of his apostolic labors. Within a few months he collapsed, and he was confined to his bed almost continually up to the time of his death.

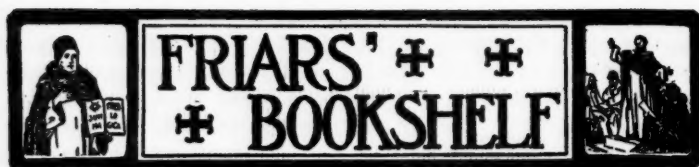
Thus, the tale of his life is simply told: many years preparing for the priesthood; a valiant fight against the inroads of a painful disease; a few months when he was able to say Mass; almost two years of suffering, without respite, on a bed of pain,

until he was called by the Angel of Death. A way of the Cross was this; yet, through it all, he smiled. Those whom the Lord loves he chastizes. Truly, Father Kelley must have merited to hear the commendation: "Well done, thou good and faithful servant!" because he took up his cross and followed so readily in the footsteps of the Master.

The obsequies were held in St. Dominic's Church, Denver, on July 20, in the presence of the Most Reverend Urban J. Vehr, D.D., Bishop of Denver. A Solemn Mass of Requiem was offered by the Rev. J. J. Regan, O.P., Pastor of St. Dominic's Church, assisted by the Rev. J. B. Schneider, O.P., as deacon, the Rev. R. H. Grant, O.P., as subdeacon, and the Rev. R. M. Byrnes, O.P., as master of ceremonies. The funeral sermon was preached by the Very Rev. P. R. Carroll, O.P., Prior of St. Louis Bertrand Priory, Louisville, Ky., a former pastor at St. Dominic's Church, Denver.

To the Father and Mother of Father Kelley, and to his brothers and sisters, DOMINICANA, in behalf of the members of St. Joseph's Province, extends its most sincere sympathy. May he rest in peace!

—F. M.



**Disciplinary Decrees of the General Councils.** By Rev. H. J. Schroeder, O.P. 669 pp. Herder, St. Louis. \$6.00.

Here, as in a true sonnet, are "great riches in a little room": the treasures garnered by a life of wide research and deep study. Within a relatively small compass Father Schroeder has compacted the history and disciplinary decrees of the eighteen General Councils of the Church before Trent. Following an Introduction which explains the precise meaning and history of the word "canon," he gives a history of each council with a summary and faithful translation of all its disciplinary canons or decrees. To almost all of the decrees he adds a brief but illuminating commentary in order to make the legislation intelligible to the students of our day in the light of the times of the council. At the end of the work the text of the decrees is given—in the Greek of the first seven councils and in the Latin of the others.

Now no longer must the student of theology, canon law or history, seek some large library where he may find the voluminous works of Hardouin, Mansi or even Hefele-Leclercq. In Father Schroeder's work he has at hand the very essence of them, as well as the exact texts of the decrees, refined further by modern magisterial studies like that of Father Ewald Muller, O.F.M., on the Council of Vienne.

To Father Schroeder are due the heartfelt thanks of students in course and of studious priests and laymen; not only because he has achieved the first work of this kind, and that in English, but especially because it is a work of notable merit and well-worthy of the best traditions of Catholic and Dominican scholarship of which the thoroughly documented foot-notes give unmistakable evidence. May Father Schroeder have health and length of days to carry on! J.M.

**Luther and His Work.** By Joseph Clayton, F. R. Hist. S. xxviii-292pp. Bruce, Milwaukee. \$2.50.

It is only when one has looked in vain for brief reliable histories in English, acceptable from the Catholic point of view, that one fully appreciates a book like Clayton's *Luther and His Work*. Here between the wings of one volume, there is staged for the reader, in

steady and orderly review, one of the greatest of world tragedies, the Reformation. The author has not endeavoured to "justify or condone" the deeds of those who took part "in that eventful era," but rather to tell "after many years of study and much sifting of evidence how it happened in the sixteenth century that Catholics rose against Catholics." In spite of the fact that an endless stream of books on Luther has appeared, and that the events of the Reformation have been told over and over again in textbook and monograph, Mr. Clayton's offering has a sure claim to scholarly recognition because of its succinct presentation of fact, its vividness and minimum of overlapping.

By way of prologue, a chapter is devoted to "The World of Luther's Youth" where the author deftly sketches conditions in Germany and Italy, recalls the influence of Huss, retells the ugly story of the witchcraft trials with all their attendant cruelties, and thus clearly sets the scene for the drama in which the seamless robe of Christ is rent. The figure we see first is no caricatured Martin Luther burning with reform and eager to break with Rome; but a promising young Augustinian monk, holding a doctorate in theology, yet highly nervous and beset with scruples and fear. Beginning to evolve in this cleric's mind is the newly conceived doctrine of justification by Faith alone. First he attracts attention and popularity by proclaiming his ninety-five theses against Tetzel, thereby winning as a champion, Frederick, Elector of Saxony. Thus fortified, he rejects papal claims, and so brings down on himself the bull of excommunication. Now definitely on the road away from Rome, his pen is never still. By it he gains wide acclaim for his biblical translations, along with rather damaging recognition as a master of invective. He lives to see the sects begin to multiply: Zwingli's church at Zurich, Calvin's at Geneva, the fanatical Anabaptists, and uncounted smaller groups. Before he dies at Eisleben in 1546, the fire which he had set with the torch of his new evangel is as far beyond his control as it had been beyond his vision.

Particular praise is due the author for his clear exposition of the parts political intrigue and nationalism played in thwarting the recovery of lost territory for the Old Faith. Catholic reform and the Counter-Reformation receive proper treatment in the book, followed by the final chapter in which Mr. Clayton essays a searching critique of Luther's "work."

A few minor points of the author may be questioned. Tetzel deserves castigation for his shoddy and un-Catholic methods in preaching indulgences, but N. Paulus's study of Tetzel shows him to

be anything but "plainly ignorant of theology (p. 50)." Then too, there was a man at Rome, Sylvester Prierias, who did not think the indulgence controversy to be just "a display of ill will between Dominicans and Augustinians (p. 55)." Von Pastor says it was clear to Prierias from the beginning that Luther's attack on indulgences was only incidental, the real object being the authority of the church. (*History of the Popes*, VII, 393, footnote). Lastly, in being just to Luther it is quite proper to clear him of unfaithfulness to the ex-nun Catherine Bora, but to term as libel the statement that he was the father of illegitimate children (p. 140) is naive. All the children of Luther (a priest) were illegitimate or, to be more exact, spurious.

Very helpful to the student using this book are a suggestive list of authorities, and an appendix containing maps and a table which enable one to follow the action of the Reformation in the various countries it affected.

F.R.

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**Leo XIII and Our Times.** By René Fülöp-Miller. 202 pp. Longmans, Green & Co., New York. \$2.50.

The non-Catholic view-point of the Church is always interesting, even though, like René Fülöp Miller's *Leo XIII and Our Times*, it can be easily construed as cynical. That is because the author, despite his efforts to be impartial, has failed to see that the ends and aims of the Church are entirely spiritual. And so, after correctly treating the work of the Vatican Council, he leaves the reader with the impression that the dogma of papal infallibility was something new. He dips into the past centuries, and especially the nineteenth, to picture the Church as something fierce and ferocious as she hurls down wrathful condemnations.

While Pius IX is seen as an irreconcilable anathematizer, his successor, Leo XIII, is pictured as a brilliant student, a shrewd diplomat, ready and eager to reconcile the Church with the developments of his age.

Since the disorders of the world during Leo's pontificate were fundamentally the same as in the days of St. Thomas Aquinas, considerable treatment has been given to the *Summa Theologica*, showing forth the laws on reasoning, on human actions and their principles. Because of the soundness of its doctrine and the clearness of its principles, the truth of which do not change with flux of time, Leo XIII made the *Summa Theologica* the basis of his own thought and activity, and aimed above all to apply them to the economic struggle of his day. The Pope saw the class hatred, the utter selfishness and narrowness of the Marxian ideology, and launched his attack. His am-

munition was not purely negative criticism, but a logical, constructive program, based on Thomistic principles.

Leo and Karl Marx both deplored the exploitation of workers and the misery of the masses, and both sought to remedy the situation. Marx proposed a materialistic and atheistic cure; Leo proposed a Christian course of action guided by the sure hand of St. Thomas Aquinas. Marx would do away with the accumulation of wealth by the few and would make man's labor power a commodity; Leo, with St. Thomas, would uphold private ownership and individual initiative. Marx influenced many with his writings; Leo denounced Socialism in his Encyclical "*Quod apostolici muneris*," and presented the Catholic program in "*Rerum novarum*," the basis of which is Thomism.

Although Mr. Fülöp-Miller is at times seemingly cynical, the general tone of his book is sympathetic. The major part of the book is devoted to a fine exposition of Thomistic principles, but we are also given a glimpse of the aged Leo worried by the Roman question, the Triple Alliance and Freemasonry. The real hero of the book is not Leo XIII but St. Thomas Aquinas. C.N.

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**The Crusades: The World's Debate.** By Hilaire Belloc. x-332 pp. Bruce, Milwaukee. \$3.00.

Once again Hilaire Belloc simplifies the facts of an historical event for the average reader; once again he takes a chapter of history and presents an interpretation of his own. Almost totally disregarding their cultural aspect, Mr. Belloc, surveying the Crusades from the view-point of a military strategist, points to the failure of the Christians to occupy the entire strip of land between the desert and the Mediterranean as the basic reason for the survival of Islam. Had the Christian hosts sufficient numbers to seize all this connecting link between the Moslem East and the Moslem West, Mohammedanism would have suffocated. Belloc not only has an intimate knowledge of the strategy of the day but he possesses a facile pen which vividly pictures it for us.

He considers the whole movement of Christianity against Islam as one battle, in the beginning victorious but slowly culminating in defeat. The First or Great Crusade—mainly French—seized most of the all-important link, but lack of reinforcements proved its undoing. Within fifty years the kingdom of Jerusalem, which at first seemed so secure, began to totter when Edessa, the northern bulwark of the realm, crumbled. The Second Crusade was but a spasmodic effort to recover from this loss; and after it a continuously losing battle was fought until the nadir was reached at Hattin in 1187. This defeat



was final. Jerusalem had fallen. The Third Crusade, gorgeously arrayed in the splendor of pageantry, was a belated, unsuccessful effort, foredoomed to failure because of the lack of men. Christianity's attempt to crush Mohammedanism failed; and now Islam, Belloc claims, essentially survives.

Islam may have remained intact, but we cannot agree with Mr. Belloc that Christianity is in more serious peril to-day than Mohammedanism.

A.M.

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**Morals and Marriage: The Catholic Background to Sex.** By T. G. Wayne. 81 pp. Longmans, Green & Co., New York. \$1.25.

Despite the profusion of so-called literature on the subject, there is a deplorable ignorance of certain God-given powers. The lack of this knowledge may lead to many disorders. This is true even in marriage. The choice of state upon which rests both temporal and eternal happiness demands knowledge and prudent judgment. Sex knowledge in itself is not sufficient; it is only part of the knowledge required. Hence a work that treats of sex without exaggerating its importance or minimizing its naturalness, yet emphasizing its proper place and including the moral aspects involved, is vitally important. Such a book is *Morals and Marriage*.

The primary purpose of the book is to render intelligible those theological principles which govern marital relations. In this the author succeeds, manifesting sympathetic knowledge of all the physiological and psychological processes that play so important a part in married life. While most of the pages deal with the morality of intercourse and all it implies, the author does not fail to emphasize the spiritual union of husband and wife. In his treatment of the Sacramental Contract and Grace, he shows the true Catholic ideal of marriage: how human love is not thwarted in Christian life but rather preserved, strengthened and sanctified, and how, by reason of the Sacrament, man and woman become ministers of God, ministering Grace one to the other.

Though not an exhaustive work on the subject, this book is recommended to those contemplating marriage, to those already married, and to those whose lot it is to advise and guide both. There is much of marital affairs that cannot be the subject of ordinary conversation nor preached from the pulpit, and that is even difficult to put in writing. Hence this present work, written with the utmost tact—straightforward, understanding, sane—is a blessing. There is but one objectionable feature, the modernistic and suggestive frontpiece by Eric Gill.

H.R.A.

**The Gifts of the Holy Ghost in the Dominican Saints.** By A. Gardeil, O.P. Translated by Anselm M. Townsend, O.P. 137 pp. Bruce, Milwaukee. \$1.50.

Many who are seeking to penetrate the less familiar truths of Catholic doctrine will appreciate this translation of Père Gardeil's excellent work. The plan of the book is admirable. The first chapter deals with the principles that govern the infusion and operation of the gifts. The rest of the book shows the actual operation of each of the gifts in one or several of the Dominican Saints and in the Blessed Mother. The work concludes with a description of the rôle of the gifts in Heaven.

The first chapter is, to use the expression of the translator, "deep." In some places it is even obscure. Hence it will hardly serve as an ideal introduction to this subject. But the chapters that follow more than supply for this defect. They are clear. They are inspiring. And they are characterized by that unction which can come only from the zeal of the author for his subject.

Père Gardeil wrote this treatise some thirty years ago. And because it not only purports to be, but is, Thomistic in general tenor and thought, its appearance now in English dress affords a desirable opportunity to direct attention to certain passages which are difficult to reconcile with Thomistic doctrine. For instance: reason and the Holy Ghost are recognized as the two active principles of operation, yet the author states (p. 17) that "reason suspends activity" and "is replaced by a higher principles"; charity is the act "through which the just man will possess God in Heaven (p. 26)"; "the Holy Ghost adds an especial way" of indwelling to the already intimate indwelling of the Blessed Trinity in the soul (p. 28)—a statement quite at variance with Saint Thomas' doctrine that all external works of God, save that of the Incarnation, are equally the works of all three Persons; the author so expresses himself (pp. 30-31) that the reader should conclude that God can and sometimes does justify without man's consent and still leaves his nature unchanged; then, he refers (p. 31) to the gifts as "disposabilities" which are not required for ordinary duty but "which the just soul keeps in reserve"; he states (p. 36) that "because of that something irrational and, as it were, inhuman" in the fear of God, Saint Thomas was unable to make of it a virtue and classified it as a gift; p. 88 lends itself to the misinterpretation that Knowledge, Wisdom, and Counsel operate step by step, "by reasoning," rather than after the manner of an intuition; by inference, our divine Lord is described (p. 119) as acting at the Marriage Feast of Cana in a manner opposed to the dictate of His reason. The reader, therefore, must be on his guard properly to understand the doctrine

of Saint Thomas and be warned that these and a few other passages need careful analysis and interpretation. Finally, it should be observed that the interpretation of our Lord's words to His Mother at the Marriage Feast of Cana as harsh (p. 121) has been rejected by Père Legrange and is not in accord with present day exegesis of that passage.

The translation is accurate and readable though it suffers from a lack of smoothness due to a too-literal adherence to French construction. It seems to this reviewer that explanatory annotations by the translator would have been of great aid to the reader. J.C.W.

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**The Holy Trinity:** A Theological Treatise for Modern Laymen. By Rev. J. P. Arendzen, D.D. 154 pp. Sheed & Ward, New York. \$1.75.

In the wake of the immense success attained by his work, *The Incarnation*, Father Arendzen again publishes a deeply theological treatise for the educated layman. This time he has chosen as his subject the most profound of the mysteries of Faith—*The Holy Trinity*. A more apt choice could not be made; for, in the Protestant world today, belief in the Godhead of Jesus Christ is becoming weaker and weaker, and inevitably consequent upon this overthrow of belief in the Incarnation follows the impossibility of belief in the Trinity.

Amazingly lucid in his treatment, Father Arendzen examines the positive meaning of the dogma, its foundation in Scripture and Tradition, and the modern errors concerning it. In scholarly fashion, he shows us also the vast amount of the mystery that the human intellect can grasp, the missions and appropriations of the Three Persons. Their indwelling in the just soul; and then, in a splendid chapter, he treats of the Trinity in the Beatific Vision.

Most Catholics are satisfied, when any mention of the Most Holy Trinity is made, merely to recall the simple catechetical definition and then dismiss this most fundamental article of Faith from any further consideration. Of course the human mind can never hope fully to understand it; nevertheless, we should consider the revelation of the mystery as a special mark of Divine Providence—not merely as something to be believed, but which has no particular utility in the progress of this life toward our eternal goal. The mystery of the Trinity is of the greatest importance. Otherwise God would not have revealed it.

Too frequently, our constant absorption in the ceaseless activity of everyday affairs is prompted by the infiltration of materialistic philosophy, which, all unknowingly, we have allowed to infect our outlook on life. The satanic whisper of this philosophy urges us to

enjoy the present moment to the utmost; either because the present is all we shall have, or because we confuse the eternal rest of the next world with the motion of perpetual inactivity, which, of course, is entirely foreign to our nature. An antidote for such fallacies is provided in the revelation of the Most Holy Trinity.

We see in it another example of the kindness of God, Who, after redeeming and reclaiming His children, "bethought Himself and admitted them to the secrets of His divine intimacy (p. 9)." He has admitted them to the secrets of His power, His thought and will, not only as they are manifested in created nature, but as they are expressed within the Godhead Itself. Penetrated with this thought, men can begin to appreciate that life on earth and its activity are but a faint shadow of the life and activity to come in the vision of the Trinity.

Although Father Arendzen has written his most excellent work primarily for the educated layman, nevertheless it should interest and enlighten theological students, ordained and unordained. C.D.M.

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**The Philosophy of Saint Thomas Aquinas.** By Etienne Gilson. Translated by Edward Bullough, M.A. Edited by Rev. G. A. Erlington, O.P., D.Sc. xv-372 pp. Herder, St. Louis. \$2.50.

This book is the second edition revised of the translation of the well-known work, *Le Thomisme*. M. Gilson claims it to be but a "first guide" to the philosophy of Saint Thomas as found principally in the first and second parts of the *Summa Theologica*. However, because Thomism is, as he says, "first and foremost a theology, the indissoluble synthesis of Greek naturalism and Christian supernaturalism," this peerless work of his continues to be an invaluable guide to those to whom lack of time or training makes the *Summa* a closed or difficult book, or to those who desire ready-to-hand *loci* on the important problems herein treated.

After a fascinating first chapter on the life, works, environment and idealism of the Angelic Doctor, the author presents the thought of St. Thomas on the Relation of Faith and Reason, the Existence and Attributes of God, Creation, Evil, the Angelic Orders, the Corporeal World, the Union of Soul and Body, Reason, Will, Virtue and Beatitude. The text of St. Thomas is not directly translated, nor even often quoted, but it is closely followed and its whereabouts indicated in the notes that follow each chapter. The presentation is, nevertheless, clear and careful, and as readable and interesting as the nature of the work allows.

The book ends with a striking chapter on the Spirit of Thomistic

Philosophy that may be summed up in the words of the author: "If it be admitted that a philosophy should be estimated not by the elements it borrows, but by the spirit that animated it, we shall not see in his [St. Thomas'] teaching either Platonianism or Aristotelianism, but above all Christianity (p. 361)." This chapter, in some small way at least, does for Thomism in particular what M. Gilson's more recent work, *The Spirit of Medieval Philosophy*, has done for Scholasticism in general. M.O'B.

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**Life in Christ.** By Julius Tyciak. Translated by Basil Wrighton. vii-157 pp. Sheed & Ward, New York. \$1.75.

This work, based on the thoughts of Doctor Scheeben, the German theologian, endeavors to establish the mysteries of the Trinity and the Eucharist as the great central points of all being and life. Numerous quotations from leading German mystics, such as Suso, Tauler and Eckhart, tinge the book with a very definite color.

After discoursing on the fact that Grace, the source of the supernatural life, is a participation in the life of God, the author then treats of the life of God in the Trinity, the theological virtues which especially establish this life within creatures, and explains the Holy Eucharist as the "term of the overflow of God's life beyond Himself," and as the focal point and center of the Christian's sojourn on earth. In an especially fine chapter, he then aptly points out the tremendous influence of the Holy Spirit in the Christian life. Finally, he examines the freedom, peace and serenity of the creature's life, both as a *viator* and as a *comprehensor*, in the riches of God.

The extravagant symbolism and obscure expression of the author are breeding places for misinterpretation and misunderstanding, and even, we fear, for theological error. For example, on page 51, Tyciak says: "Although the Lord is present under the forms of bread and wine, the consecrated Bread is more particularly the nourishment which unites us with the Word." Why? Is it because "the Blood that flows in the chalice is to the Fathers a sacramental symbol of the Holy Ghost (p. 53)?" Surely the first statement goes far beyond what a sacramental symbol would permit. Nor does the Word shine more in the Sacred Host than in the consecrated Wine, as is implied on page 53. Christ is present whole and entire under the species of wine and of bread.

*Life in Christ* is not a book for the many but for the few. Those who have advanced far enough spiritually to seek the unitive path will find this work of Julius Tyciak's a competent guide. L.A.S.

**Interracial Justice.** By John La Farge, S.J. x-226 pp. America Press, New York. \$2.00.

In this scholarly work, Father La Farge presents a Catholic solution of the difficulties that invariably arise when two or more divergent groups are brought together in the same country. Although written primarily to foster a harmonious union between the White and the Negro, the principles and conclusions therein enunciated can be made applicable to similar interracial problems harassing other countries. The Catholic Church does not throw up her hands in surrender before any moral problem, but, on the contrary, eagerly marches forth to conquer it. In this instance, assuming the question of race relations to be a moral one, Father La Farge carries the banners of the Church into battle and, in so doing, covers himself with glory.

He makes it plain from the start that there is no black, yellow or white race. These are race-types of the human race. To claim that the Negro is inferior to the White in his physical, intellectual and moral make-up is a fallacy that has been definitely disproved by recent scientific experiments. Because of his seeming inferiority, "the Negro," says Father La Farge, "is still valued in terms of cheap human labor rather than in terms of human personality with its concomitant rights and duties (p. 48)." These "human rights," he continues, "originate from man's nature as a being endowed with intelligence and free will, and from man's destiny, by which an obligation is laid on him to employ the intelligence and free will in the service of God and the perfection of his nature (p. 60)." He then proceeds to specify these human rights, indicating how the Negro has been robbed of them and how they may be restored.

To progress spiritually or temporally, man needs a certain amount of security. It is to correct the lamentable deficiency in this regard on the part of the Negro that Father La Farge proposes means of attaining personal and economic security for him. The solution by means of segregation is proved to be not only injurious to the peace and culture of both groups, but also exorbitantly expensive, since it demands a duplication of schools, hospitals and recreational centers. Many think that, were the rights and courtesies of society respected in the Negro's favor, his desires to intermarry with the white would only be encouraged. But Father La Farge points out that quite the contrary would be true, for the Negro has "an ample variety of types to choose from (p. 143)."

The author devotes his last chapters to various solutions that are being promoted or could be promoted for the welfare of the Negro. The foremost among these is an adequate education. Then follows

an enumeration of the many projects for the advancement of the Negro by the secular and spiritual powers. For the Catholic he advises prayer, good example and direct activity.

Father La Farge has prepared an excellent study of a most difficult problem. It is hoped that his efforts to explain clearly the Catholic view of the Negro question will be a stimulus for others to follow the path that he has so courageously blazed. Although written in the style of a text-book, the reader will appreciate the preciseness with which he treats his subject.

J.T.C.

**The Satin Slipper.** By Paul Claudel. Translated by the Rev. John O'Connor. xxvi-310 pp. Sheed & Ward, New York. \$3.50.

Since *The Satin Slipper* merits only superlative praise and is too involved for anything like an adequate summary, it would seem best at the outset to warn prospective readers that it is not an easy book to read nor to understand. It demands concentration, reflection, and rereading. Yet it is worth all of these.

In a literary play of "four days" of fifty-two scenes, covering a period of more than twenty years in the sixteenth century, M. Claudel, with the superb recklessness of a modern muralist, brings together persons, things, events, no matter how varied or apparently unrelated or even contradictory, to vivify his grand spiritual theme: Chance plays no part in human destiny; Divine Providence rules all things.

A man—the proud, passionate, fearless Don Rodrigo, viceroy to the king of Spain—and a woman—the incomparably courageous and vivacious Doña Prouheze—meet and love, but are barred from union by her marriage to the elderly Don Pelagio, whom she respects but does not love. Nor does his death help matters. The lovers must stand their passions' onslaught on faith and duty. Theirs must become a purified and purifying love. Willingly did they meet; willingly must they part to endure the anguish of unrequited love. The struggle is fearful and long, involving hosts of people the world over. Separated, each of the lovers becomes ruler of a continent to meet years later amid tragic circumstances, brought about by apparently trivial incidents. In majesty and poignancy this scene has few equals. Then heroically the drama plays to its spiritual consummation.

Well did Arthur Rimbaud write: "The spiritual battle is just as brutal as the battle between men." With consummate skill, exquisite artistry, delicate sympathy, and magnificent irony M. Claudel has portrayed this truth in *The Satin Slipper*. And, regardless of the intricacy of plot and construction or the intense application his work demands, we feel that he has achieved a masterpiece. J.A.M.



**Pages From an Oxford Diary.** By Paul Elmer More. 86 pp. Princeton U. Press, Princeton. \$1.00.

These pages, written sometime during the years 1924-1925, and revised only two years before the author's death early this year, represent his search for God. Within the short space of this volume, the late Mr. More attempts to clear up to his own satisfaction many vital philosophical and theological problems.

Conscious of the inherent weaknesses that characterize the various materialistic systems of philosophy, he turned towards Christianity for the answer to Life. Starting with the question of God's existence, his investigations led him to the study of such doctrines as the immortality of the soul, the mysteries of the Incarnation, Redemption and the Holy Eucharist.

Beginning with the conviction that it is impossible to prove the existence of God, Mr. More searched about to find some argument that might be convincing. This he found in the teleological argument which, in the light of modern scientific discoveries, has gained added weight. His idea that the existence of God cannot be proved by reason may, perhaps, be accounted for in either of two ways. In the first place, judging from his own words, we note that Mr. More had little use for metaphysics; hence it may be said that he did not appreciate the force of the metaphysical proofs, especially that from motion. His stand may be explained also by the fact that he considered the question of God's existence to be clothed in the armor of ultimate fact, defying proof. He shows little patience and much distrust for the philosophical proofs of God's attributes. To him such qualities as infinity, simplicity and absolute actuality are mere words which, if taken seriously, would engender a spirit of paralyzing fear. He yearned for something more intimate, so he turned to a study of theology.

His theology is far from orthodox. It is that of a man who, accepting such primary truths as the divinity of Christ and freedom of the will, attempts to explain various other doctrines without any aid from authority. It is a case of reason without the check-rein of faith. The result is that, unknowingly, Mr. More reduces God to the position of a super-creature. To him God is somewhat responsible for moral evil. To repair its damage, as well as to save men who are guilty of their own transgressions, He came upon earth and died. Like many non-Catholics, the thought of eternal Hell is repugnant and contrary to justice. It strikes one that, unconsciously, the author strove to make God fit his own idea of what he thought God should be.

Although written in diary form, this last work of Paul Elmer

More is free from abruptness. It is a revelation of the heart and mind of a sincere seeker after God. One puts down these *Pages from an Oxford Diary* with but one regret—that Mr. More, at the time of their revision two weeks before his death, should have approached no closer to the Source of Truth than he was twelve years ago when he first set down these thoughts.

C.T.

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**A History of Catholic Education in the United States.** By Very Rev. J. A. Burns, C.S.C., and Bernard J. Kohlbrenner. x-296 pp. Benziger Bros., New York. \$3.50.

This work is a splendid development of Dr. Burns' two earlier volumes on Catholic education: *The Catholic School System in the United States* and the *Growth and Development of the Catholic School System in the United States*. Eschewing any consideration of seminaries, Professor Kohlbrenner limits his work to a general history of every other phase of Catholic education.

The "Old-World Background" serves as an excellent introduction to the struggle made by the Church in the New World in behalf of education. There then follows a very readable account (even though this is a text-book) of these struggles from their inception to the time when the Church became nationwide in its organization and administration. A concise summary is given at the end of each chapter along with a list of selective readings.

*A History of Catholic Education in the United States* is not, however, comprehensive or adequate. Perhaps the data available is as yet too incomplete. By way of example, and in relation to two Dominican schools that are at least worthy of mention in any history of Catholic education: the author does not seem to be aware that St. Mary's Academy (now St. Mary of the Springs College, Columbus, Ohio) was founded in Perry County, Ohio, near Somerset, in 1830—the first Catholic institution of learning for women in that state. Nor does he seem to know of the existence of St. Joseph's College (1851-1861), established by the Dominican Fathers near Somerset, Ohio. Yet this college was founded after twenty-five years struggle by the pioneers who laid the foundations of the Church in Ohio, attracted students, not only from Ohio, but also from New York, Kentucky, Pennsylvania, Indiana, Tennessee, Virginia, Maryland, Michigan, and the District of Columbia, and was operated by the Dominican Fathers simultaneously with Sinsinawa Mound College founded by the renowned missionary, Father Samuel Mazzuchelli, O.P., in 1846, in the southwestern corner of Wisconsin. The latter institution by the way, closed in 1864, not 1866. Other important educational institutions have been omitted, but it is useless to expect a more detailed

and comprehensive history of Catholic education in the United States until more data is made available.

Although Professor Kohlbrenner refers in his "Selections for Reading," p. 96, to *A Light of the Church in Kentucky*, by the Very Rev. V. F. O'Daniel, O.P., he states that St. Thomas College, near Springfield, Washington County, Ky., the third Catholic institution of learning established in the United States after the Declaration of Independence, closed its doors in 1820, whereas Father O'Daniel shows conclusively that it did not close until the autumn of 1828.

Notwithstanding its shortcomings, *A History of Catholic Education in the United States* is indispensable to students of the history of education.  
J.M.

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**A History of Ireland.** By Edmund Curtis, M.A., Litt.D. viii-389 pp. D. Van Nostrand, New York. \$4.00.

With the recent ratification of Ireland's new constitution still fresh in the world's mind, an up-to-date history of the country appears timely; for the student of national trends in politics is forced to delve into the past, if he would acquire an appreciation of contemporary movements and events. History is still the tool-in-hand for the student of world politics.

Because a nation, broadly speaking, can be defined as the sum of its past experiences, struggles and sorrows, an adequate knowledge of its history is demanded of one wishing to make correct judgments in present affairs. And when Ireland is the nation under consideration few will deny that it deserves a careful hearing. Long centuries of suppression cannot be passed over in short order. Ireland does have a strong case whose records are indelibly written; its brief does contain a terrible tale of woe. Hence the need of a formal history.

The present work recommends itself for several reasons. One might say that in the matter of fair play the author leans over backwards. That his book appears at a time when universal attention has been drawn again to the Emerald Isle is another point in its advantage. Finally, the author's long experience in the classrooms of Dublin University gives to his work the scholarship and authority demanded by his subject.

However, he has made a more valuable contribution to the middle period of Erin's story than to any other. Having heard so often of the as-yet untouched sources of the country's history, readers on this side of the Atlantic have been led to expect fuller accounts of Ireland in the days before the invasions. That Mr. Curtis does not supply the need is evidenced by the thirty pages he has devoted to

Ancient Erin. Admittedly, as the author points out, the task of the historian is difficult because of the lack of political unity during that period. Yet, the same difficulty is encountered in the history of many countries on the Continent, though we have fuller accounts of their beginnings.

Notwithstanding this defect, Mr. Curtis has given us a good history of Ireland. Like many history books it makes for dry reading because the style smacks of the school-room. For this reason it will appeal more to the student than to the readers seeking for an easily readable work. The author might well have given us two volumes, for the print is much too small; this makes difficult reading more difficult.

J.A.Q.

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**Child of Light.** By Mrs. J. L. Garvin. 278 pp. Longmans, Green & Co., New York. \$2.00.

Set in the social and Bohemian worlds of England and France and against a background, now Catholic, now respectably pagan, but always modern, *Child of Light* is a tale of spiritual conflict and struggle. It tells the story of two women, Mariella Buckland and Chantal Cook, and of their gradual attainment of happiness and contentment, but only at the expense of disillusionment and defeat.

The title of the novel—as also the telling of its story—reminds one of the words of the late Father Bede Jarrett, O.P.: “Where the sunlight is brighter, there are the darker shadows.” For Mrs. Garvin has not omitted the unpardonable literary (and un-Catholic) sin of allowing the light to shine, unrelieved by darkness. In Monseigneur, Elvira, Céline, Mariella, Chantal, and the others, together with all that they individually stand for and doggedly adhere to, one recognizes the Bride of Christ upon earth.

Mrs. Garvin's novel is not without its convert to Catholicism. Chantal is, however, sufficiently level-headed to understand that the Church can embrace many such as Elvira, “an impassioned Catholic” for whom “even the late Masses of the Oratory and Farm Street were too early.” Indeed, it is her sense of balance in being able to pass with ease from the Bohemian into the religious and social worlds of Paris and the French Riviera that make Chantal a mainstay in the marital difficulties of Mariella.

If *Child of Light* may be called a religious novel it is because of its realistic and understandable presentation of the moral and spiritual responses of individual Catholics to the environment in which they are placed. Many readers, while sympathizing with Mariella over the numerous infidelities of Jean Lou, may be at a loss to under-

stand the deep spiritual conflict within the soul of Chantal. Only let them remember that even today, and within or without the walls of a religious house, there are those from whom God exacts even the last farthing of love.

While Mrs. Garvin has not produced a really great work, she has, nevertheless, set an example which can and should be followed. In beautiful, living prose and with deep understanding she has succeeded in writing a novel for and about Catholics. And it is gratifying to be able to say that one can set down *Child of Light* without the unpleasant feeling of having read about people who dwell only in the imaginations of those who cannot mix Catholicism with fiction.

M.B.

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**La Vie Pêcheresse.** By H.-D. Noble, O.P., S.T.M. 426 pp. P. Lethielleux, Paris. 24 fr.

This work represents another of the series on the moral life according to the doctrine of St. Thomas Aquinas by the eminent Master of Sacred Theology, the Very Reverend H.-D. Noble, O.P. The previous publications of the series, which treat of *The Moral Conscience*, *The Discernment of Conscience*, and *The Passions in the Moral Life* (2 vol.) from psychological and moral points of view, find in this volume their complement. With characteristic appreciation and insight into Thomistic thought, Père Noble comprehensively exposes the doctrine anent the nature, causes and effects of sin. In logical sequence, following closely the order found in the *Summa Theologica*, Ia 2ae, q. 71-89, the author asks and answers the questions, What is sin? Whence does it come? What are its consequences?

Man's never-ending yearning is to be happy, to find contentment in the exercise and well-being of his faculties and the esteem of his fellowmen. But happiness for man is to be had within very definite confines, the limits of reason and law and order. Sin exceeds or is deficient of the order of reason and the law of God. In the first part of this work the author describes the astute and complex psychology of sin, the play of the faculties engaged in sinning, the diversity of sins and the principles upon which rest the evaluation of the gravity of sin. The causes of sin are discussed in the second part. Primary among them are the human faculties of volition, intellection and sensation. The psychological allure to sin, as derived from ignorance and the passions or evil habits, are minutely studied with a comparison of the responsibility and gravity of each. The devil and our fellowmen are the principle exterior causes, acting as they do in

the rôle of tempters rather than as real impelling causes. The book concludes with a profound examination of the penalties of sin.

In this volume the human experience which lies at the bottom of Thomistic thought is presented in a living, modern form. The references to the *Summa Theologica* and *De Malo* are aptly and convincingly chosen; the whole context forms an excellent treatise of the subject. Priests will find much to aid them in their direction of souls. Interior souls will discover useful means of combatting the inclinations to sin. Layfolk, however, unless they are acquainted with theological terminology, will find the language somewhat difficult to understand.

G.J.

### DIGEST OF RECENT BOOKS

**Decisiones Sanctae Sedis de Usu et Abusu Matrimonii**, edited by P. Hartmann Batzill, O.S.B., contains the decisions from 1679 to 1930 and is the most complete collection now available. Appended are eleven fundamental propositions deduced from these decisions. (Marietti, Turin. L.4).

Although the value to the student of philosophy of meeting objections and answering them is well appreciated, the demands of brevity have made it impossible for the average manual of scholastic philosophy to include a substantial number of difficulties. To supplement the manuals, therefore, Caesar Carbone has made a collection of objections, old and new, and published them under the title **Circulus Philosophicus seu Objectionum Cumulata Collectio**. The third volume of his work has recently appeared. Therein he states the principal theses of Cosmology, proposes a number of objections to each (the more modern difficulties are emphasized), distinguishes according to the scholastic form, and concludes with a clear explanation of each distinction. The book is especially useful for scholastic disputations. (Marietti, Turin. L. 20).

In compiling the results of ten years of work as president of the Bureau of Investigation at Lourdes, Dr. Auguste Vallet, in **Mes Conférences sur les guérisons miraculeuses de Lourdes**, has given us a book that is at once interesting and instructive. Written to confound detractors and to publicize the miracles performed at the most celebrated shrine of the Blessed Virgin, Dr. Vallet discusses the characteristics that truly miraculous cures must possess, and then cites a series of amazing cases typifying the most varied diseases. For each cure an extremely detailed case history is given. *Mes Conférences* is a worthwhile contribution to apologetic literature; but more than that, it is a most embarrassing stumbling block for those who are inclined to treat these supernatural manifestations lightly. (P. Téqui, 82 Rue Bonaparte, Paris. 15 fr.).

In response to the oft expressed desire of the numerous readers of *Ma Messe* to investigate more deeply the truths learned from that admirable work, Abbé Charles Grimaud has published a complement volume, **Lui et nous: un seul Christ**. It proposes to explain, in so far as it is possible, even to those who have never studied theology as such, the doctrine of union with Christ—"the mystery which hath been hidden from eternity in God (Eph. III, 9)."

Abbé Grimaud, many of whose works have received the French Acad-

emy award, expertly shows in sequence: how Christ has been instituted the head of the Church; how He has merited salvation for us; how we are joined to Him; what force attaches us to Him and keeps us in the intimacy of this union; what happens if we permit ourselves to be separated from Him; what the effects of union with Christ are; that we participate with Him in the rôles of king, priest, judge and victim; the position of our Lady in the Mystical Body (an especially fine chapter); and finally the reward of a life of union with Christ—eternal happiness with Him.

*Un seul Christ* is a veritable concordance of the scriptural texts concerning the Mystical Body. It will be of great spiritual worth to those who wish to live more thoroughly "through Him and with Him and in Him." (Téqui, Paris. 14 fr.).

**The Catholic Church on the Nebraska Frontier, 1854-1885**, a doctoral dissertation by Sister M. Aquinata, O.P., M.A., written under the direction of the Rt. Rev. Msgr. Peter Guilday, has for its purpose a general study of the frontier condition of the State of Nebraska and of the place that the Catholic Church occupied as a social institution on that frontier. Sister Aquinata lists fifteen pages of source material, but the data that would enable her to write a detailed account of the Church's struggle is not available at the present time. With the information at hand, however, she has accomplished as much as possible. In her dissertation, Bishops John B. Miege, S.J., and James O'Gorman, a Cistercian, and Fathers J. H. Treacy and William Kelly attain the stature of heroes. Because of their untiring efforts during Nebraska's infancy and childhood, and, later on, because of the overflowing zeal of Bishop O'Connor, the Benedictine, Franciscan and Jesuit Fathers, and the Sisters of Mercy, of St. Benedict, of St. Francis, of the Most Precious Blood, and of The Holy Child, the Church overcame the gross materialism of the gold-seekers and the demoniac prejudice of unbelievers. Although Nebraska's Frontier had a life of progress and retrogression, the Church steadily moved on, slowly at first, and then (1877-1885) with prodigious strides. A Catholic Church—St. Mary's in Omaha City—was the first public house of worship erected in the State. And that is a most significant fact; for it was the Church's unity of organization, of ceremonial, and of doctrine, that gave coherence to the society of Nebraska which had not yet crystallized, that undermined materialistic tendencies and that adjusted foreign elements. (Catholic U. Press, Washington, D. C.).

As part of the diamond jubilee celebration of the founding of the Congregation of St. Catherine of Siena of Racine, Wisc., Sister Mary Hortense Kohler, O.P., has prepared the **Life and Work of Mother Benedicta Bauer**, valiant foundress of the Congregation. Mother Bauer typifies the all-conquering spirit of the Holy Cross Convent, Ratisbon—the only early Dominican convent existing today that has never been suppressed. Just as this venerable convent—the third Dominican foundation in Germany—has withstood the erosive waves caused by social, political and religious storms, so did Mother Bauer, coming to Racine in the autumn of her life, remain unbending in the face of poverty that required door-to-door begging, a wasting siege of sickness, and other seemingly unsurmountable obstacles. Just as she steadied a Holy Cross Convent that was tottering after the Napoleonic wars and restored a good measure of its pristine spirituality, so her childlike faith in an All-Provident God, and her firmness of will in spite of the greatest difficulties, led her to found a sister convent in Racine. Sister Mary Hortense Kohler's work is a fitting tribute to that kind, valiant woman who, above all else, was always truly a mother. (Bruce, Milwaukee. \$3.00).



To offset propaganda and to present the average reader with an objectively true picture of the Spanish crisis, Reverend Bernard Grimley, D.D., Ph.D., noted English Catholic editor, has prepared **The Spanish Conflict**. This lucid essay is not a polemical work, but a calm appraisal of affairs in Spain. In it, the main factors of the struggle are placed in high relief before our eyes. Many points generally misunderstood or even unknown by Americans, the author emphasizes: the inspiration of Spanish Democracy coming wholly from abroad rather than from home; the constant taking from the people for "canonries, professorships, etc.," of their most gifted younger clergy, leaving them only "the second best, the less eager;" the continued attack on the Church through political channels by Grand Orient Masonry; the Government's ignoring of repeated requests by the generals to put down anarchy and stop destruction just prior to Franco's revolt. The distinction between "a properly constituted government" and "one functioning constitutionally" is very well put. The information on the Basques is so important that it should be enlarged and placed under a separate title in the next edition. Here is a short, pithy and fair treatment of the trouble in Spain which will totally dissipate all current false notions. (St. Anthony Guild Press, Paterson. \$0.10).

The growth of a town precinct to the stature of a thriving city is told by E. L. Sanderson in **Waltham as a Precinct of Watertown and as a Town, 1630-1884**. Bitter strife between the eastern and western parts of Watertown over the convenient location of meeting-houses and school-houses characterized the early history of this young settlement of the Massachusetts Bay Colony. Separation as distinct towns was first suggested by the eastern part in 1715, but after that all such petitions came from the western part. Finally the latter part won out, and the act of incorporation making Waltham a town was passed in 1738. Before it became a city in 1884 it had given its quota of men to the French and Indian Wars, the Revolution and the Civil War, had played host to George Washington, Jerome Bonaparte and President Monroe, and had twice pointed with pride to its sons in the Governor's chair. The second part of Mr. Sanderson's work contains brief life sketches of the taxpayers at the time of the incorporation of the town, mentioning the location of their homes and the names of their predecessors or successors at the homesteads. Town records, newspapers and private diaries were the author's source material. This book is almost strictly a history of the land occupied by Waltham; very little of the cultural development is treated. (Waltham Historical Society, Waltham, Mass. \$3.50).

**Proust and Santayana: The Aesthetic Way of Life**, by Van Meter Ames, Professor of Philosophy at the University of Cincinnati, is an attempt to interpret the works and characters of these men, and to convince present-day Western civilization of the desirability of "the aesthetic way of life." Marcel Proust, an introvert, hypersensitive, reveling in his imagination, is the author's ideal artist; George Santayana, who, from his earliest years, was obliged to find in imagination the remedy for loneliness, is his ideal aesthete. "The aesthetic way of life is the religious way purged of supernaturalism . . . (p. 83)." Living aesthetically "is living religiously without religion, with a sense of awe and gratitude . . . (p. 95)." Dr. Ames exhibits an understanding of Proust, but his comment on Santayana has none of the characteristics of a thorough analysis. These two essays and the rest of the book, although brilliantly written, are held together by the slenderest thread of unity. (Willett, Clark & Co., Chicago. \$2.00).

**LITURGY:** The reawakening of Catholics to the priceless heritage which they have in the Church's Liturgy has created a demand for authoritative works on the subject. In answer to this need, the Benedictines, who

have contributed greatly to the modern liturgical revival, have undertaken a rather comprehensive work designed to furnish the student with a thorough view of the significance and the development of the Sacred Liturgy. Dom Philip Oppenheim's *Introductio in Litaturam Liturgicam* forms a fitting first volume for the series, because the vast amount of literature to be encountered by the student of liturgy is therein classified and evaluated. The work serves as an excellent bibliography of recognized authorities on the liturgy from the earliest ages of the Church to the present day. (Marietti, Turin. L. 8).

Commentaries on the Mass are always welcome when they lead us to a better understanding of that inexhaustible fount of mercy and love. Gladly, then, we recommend *The Bridge over the World* by Domenico Giulioti, translated from the Italian by John B. Greco. Herein is explained, sentence by sentence, the Ordinary of the Mass. There are many Catholics who do not know, for example, the various significations of the Sign of the Cross, the meaning of the threefold Kyrie, Christe, Kyrie, the symbolism of the host used at Mass, the reason for the mixing of a little water with the wine. All these are satisfactorily commented upon in the present work, yet the author is not dogmatic about his interpretations. Especially enlightening, too, are the thumbnail sketches of the thirty-nine saints mentioned in the Canon of the Mass. The volume gives evidence of much study and meditation, and the author's own words are enhanced by frequent quotations from other learned writers. Worthy of commendation also is the stress placed on the intimate part played by the faithful in the never-ending drama of the Unbloody Sacrifice of the Cross. (Bruce-Humphries, Boston. \$1.00).

**DEVOTIONAL:** *L'Evangile Eucharistique*, by Father L. Thomas Regattieri, O.P.T., contains twelve groups of discourses on the Holy Eucharist, each group comprising an exhortation to adoration, thanksgiving, propitiation and supplication. Meant for use at the Holy Hour, the author's intention is to embrace in these discourses the entire doctrine on the Holy Eucharist, both as a Sacrifice and as a Sacrament. Maintaining Thomistic teaching throughout, and interweaving apt illustrations from Scripture and history, Father Regattieri attains his purpose in an admirable manner. Beginning with the promise of the Eucharist and continuing through to the Viaticum, the author presents the whole story and significance of the Bread of Life with a simplicity and ardor that should make *L'Evangile Eucharistique* eminently useful for preaching purposes and private devotion. (Marietti, Turin. 5 fr.).

**The Holy Sacrifice of the Mass, the Ladder of Sanctity**, translated by Clara M. Rumball from the French of Dom Eugene Vandeur, O.S.B., is a deeply devotional work revealing the ascetical and mystical meanings hidden in the Sacrifice of the Mass. The basis of the author's solid meditations is the Mass of Corpus Christi, which contains so much of St. Thomas' doctrine on the Eucharist. Dom Vandeur divides his meditations to correspond to the three stages of the spiritual life or to what he calls the three rungs of the Ladder of Sanctity: namely, the Purgative, Illuminative and Unitive Ways. Thus, mounting this ladder, the meditative soul gradually reaches its summit—complete union with God's Will. A debt of gratitude is due to the translator for making so valuable a series of meditations available to the English-speaking Catholic. Although written especially for priests, many of the laity will find them exceedingly profitable. (Benziger Bros., New York. \$2.00).

**The Heavenly Wisdom of the Saints**, by Rev. Alexander Zychlinski, D.D., can be used as a very practical guide to the spiritual life. This well known treatise, by the Professor of Theology in the Clerical Seminary at

Posen, has been translated by a Sister of the Resurrection. Simple, yet basically and solidly theological, it can be read with profit by those who are anxious to start the spiritual life and know not where to begin. The fundamental virtues of charity and humility are treated at length, and the soul's progress in prayer is traced from the simple prayer of petition up to the prayer of lively faith. The footnotes in a later edition would be vastly improved if more complete references were given. Two of them, pp. 98 and 100, may be misunderstood very easily. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

**Our Blessed Mother**, by Rev. P. M. Endler, is a presentation of the sound theology underlying Mary's truest title. The author's aim is to establish the profound truth that Mary is, not only Mother of Jesus, but also the Mother of us all. Our devotion to Mary must be filial—the love of children for their mother. Father Endler's work will be welcomed warmly by all who are inspired with a love of *Our Blessed Mother*, and will manifest to them new ways of giving themselves to Mary as true children. (Pustet, New York).

**Come to Me**, by Mother Mary Philip, I.B.V.M., suggests some beautiful thoughts for the time of Holy Communion, which are based on Scriptural texts and which explain many of the various aspects of the relationship between God and His creatures. There is an intelligent blending of the Scriptural quotations with the main thought of each chapter, sometimes explaining, sometimes supplementing it. These thoughts for Holy Communion will arouse in us a deeper realization of the dignity of our God Whom we so often receive and of our own dignity as Christian souls and Temples of the Holy Ghost. (P. J. Kenedy & Sons, New York. \$2.00).

The Rev. John J. Laux's **Songs of Zion**, a study of selections from the Psalter, is written to create in laymen a more ready knowledge and a deeper love of these songs that play so important a part in Catholic liturgy. The author outlines and explains the division and classification of the Psalms, and discusses the literary forms of Hebrew poetry and the various circumstances in which the Psalms were sung. To avoid the confusion with which the tyro in Psalter reading must cope, Father Laux tentatively indicates the singers of different parts of the Psalms. Appended to the work is a questionnaire giving hints as to how to go about studying the Psalter, and a bibliography of eminent secular and religious Scriptural scholars. (Benziger Bros., New York. \$1.50).

Father F. X. Lasance, in his work, **Patience**, has compiled and edited a concordance of provocative thoughts on the patient endurance of sufferings and sorrows. Within his own reflections Father Lasance has skillfully interwoven quotations from Sacred Scripture, many of the Saints, and the Imitation of Christ. (Benziger Bros., New York. \$1.00).

**PAMPHLETS:** The **C.Y.O. Manual** prepared under the direction of Father V. Mooney, C.S.C., Director of the National Catholic Youth Council, is offered to pastors and directors of C.Y.O. activities as a standard guide. It contains the exhortations of the Holy Father and the American hierarchy to the youth of America, the organization methods for parishes and cities, the program and activities—spiritual, cultural, social and physical—the constitutions and by-laws, and has appended a representative bibliography for youth leaders. (Sunday Visitor Press, Huntington, Ind.).

**The Religious Education of the Negro**, edited by Very Reverend F. A. Walsh, O.S.B., contains the papers read at the National Congress of the Confraternity of Christian Doctrine held in New York, October, 1936. (Benziger Bros., New York. \$0.25).

In **Catechetics in the Seminary Curriculum**, the Very Reverend F. A. Walsh, O.S.B., presents to us his own outline of a projected course in Cate-

chetics for Seminarians, and edits three other papers on this most important subject: *Our Course in Catechetics*, by Gilbert Straub, O. S. B., St. Vincent Seminary, Latrobe, Pa.; *Grading the Contents of the Religious Course*, by the Very Rev. J. K. Sharp, S.T.D., Immaculate Conception Seminary, Huntington, L. I.; and *The Munich Method*, by Rev. Anthony Fuerst, S.T.D. (Benziger Bros., New York. \$0.15).

*Our Sunday Visitor Press*, Huntington, Ind., presents: **Our Wounded World**, by Fulton J. Sheen—the fourteen addresses delivered in the Catholic Hour from Jan. 3 to March 28, 1937, the majority of which are a correlation of the Seven Last Words and the Beatitudes (\$0.50); **The Truth About Catholics**, containing the answers to all the stock objections against the Catholic Church; **Our Lady of Lourdes**; **A Shrewd Investment** (Each \$0.05); **It Is Happening Here**, by Most Reverend John Francis Noll, the sixth and revised edition of his excellent critique of Communism, which warns Americans of the serious threat which this philosophy presents to the preservation of democracy in the United States (\$0.25). The *America Press*, New York, continuing its relentless war against the atheistic scourge that harasses this country, has published two exceptionally fine pamphlets: **Communism and the Masses**, by Joseph C. Davioli, and **Religion and the Social Revolution**, by Rev. Joseph F. MacDonnell, S.J., professor of Moral Theology at Weston College (Each \$0.05). The *America Press* also presents: **Communism in Spain, 1931-1936**, by G. M. Godden, which is reprinted from the *Dublin Review*; and **Spain in Chains**, by Gil Robles, which contains the four articles recently published by him in *America* (Each \$0.05).

**BOOKS RECEIVED:** From *Samuel French*, New York: **Howdy Stranger**, by Robert Sloane and Louis Pelletier, a comedy in three acts; **Chalk Dust**, by H. Clarke and M. Nurnberg (Each \$0.75); **Two Hundred Were Chosen**, by E. P. Conkle (\$1.50); **Reflected Glory**, by George Kelly (\$2.00).

From *J. B. Lippincott Co.*, Phila.: **Ten Million Americans Have It**, by S. W. Becker, M.D. (\$1.35).



# CLOISTER + CHRONICLE



## ST. JOSEPH'S PROVINCE

### Sympathy

The Fathers and Brothers of St. Joseph's Province extend their prayers and sympathy to Brother Gerard Joubert and Brother Dominic Carey, on the death of their fathers; to the Very Rev. W. D. Marrin, and the Revs. J. J. Welsh, H. C. Boyd, S. B. Campbell, J. W. Conway, and Brother Richard Dolan, on the death of their mothers; to the Very Rev. A. L. McMahon and Rev. A. A. Sibila, on the death of their brothers; to the Very Rev. Raymond Meagher, on the death of his sister.

### Cloister Visitors

The Very Rev. Laurentius Siemer, O.P., Provincial of the German Dominican Province, and Right Rev. Egbert Pelzer, O.P., Prefect Apostolic of the German Chinese Missions, spent a few days last May at the House of Studies in Washington, D. C., before sailing for Germany.

On St. Dominic's Day, the Dominican College at Ocean City, Maryland, was host to Captain Moore and several members of the Ocean City Coast Guard, and three members of the Fenwick Light Coast Guard.

### Orders and Profession

On June 12, at the National Shrine of the Immaculate Conception, Catholic University, Washington, D. C., the Most Rev. John M. McNamara, D.D., Auxiliary Bishop of the Archdiocese of Baltimore, ordained the following Brothers to the subdiaconate: Jordan Minichiello, Clement Nagle, Timothy Shea, Augustine Carroll, Joseph Molloy, Aquinas Arend, Thaddeus Carrigan, Xavier Strenkert, Albert Hogan, Bernard Mulgrew, Hubert Albertson, Edward Casey, David Balla, Matthew Breen, Eugene Madden, Leo Regan, Raymond Vivier, Philip Hyland, Norbert Wendell, Bertrand Nieser, Mark Barron, Gerard Joubert, Mannes O'Beirne, Damian Martineau, Paulinus Kenny, Hyacinth Roth, Alphonsus Turzick, Edward Dominic Fenwick, Fidelis Gilsenan, Felix Ryan, Adrian McGee, Chrysostom McDonald, Lewis Anthony Springman, Celestine Taylor, Alexius Snider, Arnold Morrison, Frederick Walter, Louis Hinnebusch, Valerian Reichart, Ambrose Fitzpatrick, Paul Francis Small, Pius Wilson, and Flavian Reilly.

On September 28 the Most Rev. John M. McNamara, D.D., will ordain the above mentioned Brothers to the diaconate.

On August 16, the following Brothers made Profession of Solemn Vows at the Ave Maris Stella Chapel, Menominee, Michigan: William Kelly, Jerome Jurasko, John Malley, Angelus O'Donnell, Brendan Connaughton, Arthur O'Connell, Regis Quinn, Fabian Whittaker, Donald Sullivan, Hugh Halton, Urban Fay, Antoninus Ryan, Luke Sweeney, Stanislaus Dillon, Cyril Burke, Sebastian Jorn, Sylvester Dorsey, Benedict Thomas, Quintin Shanley, Thomas Chang, Hilary Kaufman, Raphael Gallagher.

In the Dominican House of Studies, River Forest, Ill., the following Laybrothers received the habit: Ignatius Loyd, April 20; William Rennar, April 20; Leo Hoban, June 1; Henry Denier, July 24; Conrad Cassidy,

July 24. The following Laybrothers made simple profession: Walter Finnegan, February 24; Luke Barnes, April 15; Christopher McCabe, July 10.

#### Education

The following Fathers conducted summer sessions at De Paul University in Chicago: Revs. E. A. McDermott, J. A. Murtaugh, G. C. Reilly, G. Q. Friel, and D. G. O'Connor. The Rev. W. H. Kane conducted a summer course at Rosary College, River Forest, Ill.

The Rev. T. M. Sparks and Rev. R. E. Vahey conducted the Dominican Fathers' booth at the Tenth National Catholic Students' Mission Crusade Convention and Mission Exhibit held at Cleveland, Ohio, August 17-21.

#### The Blackfriars' Guild

The first National Catholic Theatrical Conference was held in Chicago, June 15, at the Loyola Community Theater. At this conference the aims and achievements of the Catholic theatrical groups were discussed. The second National Catholic Theatrical Conference was held at Catholic University of America, August 7-8, under the chairmanship of the Rev. J. J. McLarney of the Dominican House of Studies, River Forest, Ill. At this convention national organization was completed and reports of progress toward the ultimate goals of the Conference were made by the various Committee Chairmen. One of the many tasks of these Committees was to encourage the writing of original plays enabling the Catholic Theater to dramatize more forcibly Catholic life and thought. The first issue of the new Bulletin of the Catholic Theater Conference was published last July. The Bulletin is intended to serve as "an organ for the dissemination of information regarding Catholic drama groups throughout the country and also as a medium for the exchange of ideas among the various group members of the conference." The six weeks course conducted by the Blackfriars' Institute at Catholic University was a success, with seventy students from all parts of the country attending the session. The Institute will continue to conduct a regular course throughout the coming academic year at the Catholic University of America. The Rev. V. F. Hartke, O.P., has been appointed head of the new department.

#### St. Jude

Another summer novena to St. Jude, "Patron of Difficult Cases," Apostle and cousin of Our Lord, was conducted at the Dominican Fathers' Shrine in Chicago, Ill., July 25-August 2. The Very Rev. E. G. Fitzgerald, Regent of the Dominican House of Studies, in Washington, and the Rev. J. J. Dillon, President of Providence College, Providence, R. I., delivered the sermons.

#### Blessed Martin

During July and the first week of August the following Dominican Fathers preached the sermons at the Blessed Martin de Porres devotions held at Blue Chapel of the Dominican Sisters, Union City, N. J.: Revs. R. E. Vahey, J. R. Slavin, H. C. Boyd, W. C. Meehan, T. A. Townsend, and the Very Rev. Sylvester Sancho, rector of the Catholic University of Santo Tomás, Manila, P. I.

On June 27, the Rev. Edward L. Hughes, delivered a radio address, entitled "The Blessed Martin Centennial," over the Columbia Church of the Air Program, Station WABC, New York City.

For the past two months the Rev. F. N. Georges, professor of Fundamental Theology and Oriental Languages, at the Dominican House of Studies, River Forest, Ill., has been in Lima, Peru, studying documents and records concerning the life and times of Blessed Martin de Porres, the saintly negro.



**Third Order**

On June 5, a meeting was held at the Minerva, Rome, in commemoration of Captain Guido Negri, called the "Capitano Santo," a Dominican Tertiary, who closed an unusually holy life by a heroic death in the World War and whose cause for beatification is being promoted. The main discourse was delivered by the Very Rev. Ermanno Gasparella of Padua, the vice postulator of his cause, who knew Negri during the World War.

The Rev. Antonino Pio Luddi, O.P., S.T.Lr., died on April 28 in the Convent of S. Agostino a Sassari. Although a renowned scholar and successful teacher, it is as a great preacher that he is most remembered. He was eagerly listened to in all the great cities of Italy, including an Advent at St. Peter's, Rome, and at the close of the Holy Year in St. Mary Major. It was he who presided at the Tertiary Congresses held at Turin, Florence, and Bologna.

The Rev. Edward L. Hughes conducted the first one day retreat for colored Tertiaries at St. Mary's Convent, Harlem, on August 1st.

**In Other Lands**

For the first time since the Reformation a Dominican has been ordained a priest in Norway. Father Thorn, the recently ordained priest, is a convert who was received into the Church in 1928. After his reception into the Church he went to the Seminary of the Catholic Institute of Paris, and subsequently entered the Dominican Novitiate at Saulchoir in Belgium. The Dominican Order opened its first house in Norway in 1921.

The City of Budapest has erected a statue of Brother Julian, one of the first members of the Hungarian Dominican Province, who was the first missionary in Asia, and who contributed much to science, especially Geography.

Recently two more Dominicans of the German Dominican Province, the Rev. Elger Hagemann, and the Rev. Ignatius Eschmann, were arrested by the Nazis in Cologne and imprisoned, although their only offence was the preaching of sermons of "a strictly religious character and appropriate to the present troublous times."

The *Osservatore Romano* recently published a lengthy account of the murder by the Reds of a number of Dominicans stationed at Almagro, Spain. Their convent was pillaged and they were imprisoned. Before the local authorities carried out the orders of Madrid concerning these Dominicans thirteen of their number were shot by a band of young Reds.

**SISTERS' CHRONICLE****St. Mary of the Springs, Columbus, Ohio**

On June 16 Sister Marie and August 23, Sister Mary Paul celebrated the golden jubilees of their religious profession. On July 10, Sister Angela, Sister Florian, Sister Carmelita and Sister Leona celebrated their silver jubilees.

Sister M. Beatrice Reinhart departed this life on July 7 in the forty-second year of her religious profession. On July 12, Sister M. Scholastica passed to her reward in the fifty-second year of her religious profession. On the same day in far-away China, Sister M. Leocadia died in the fourth-year of her religious profession. May they rest in peace!

The departure ceremonies for the second band of Chinese missionaries has been postponed because of the troubled state of affairs in the Orient.

Two retreats were given at the motherhouse during the summer, the first by the Very Rev. J. P. Aldridge, O.P., S.T.M., and the second by the Rev. John J. Welsh, O.P., Ph.D.



**St. Catharine Academy, St. Catharine, Ky.**

After sixty years of devoted service in religion, Sister Aloysia O'Connor was called to her eternal reward last May. The greater part of her religious life was spent in Memphis, Tenn. May she rest in peace!

More than two hundred Sisters assembled at the motherhouse for summer school and retreat. The Rev. L. A. Arnoult, O.P., gave the course in Philosophy. The August retreat was given by the Rev. J. B. Connelly, O.P., and at its close one postulant received the habit and four novices made profession.

**Albertus Magnus College, New Haven, Conn.**

On March 6, Albertus Magnus College was host to several New England colleges and universities at the first regional conference of the New England Catholic Student Peace Federation. The principal speakers were the Rev. M. J. Ahern, S.J., of Weston, Mass., Dr. Charles Fenwick of Bryn Mawr, Pa., and the Rev. T. Lawrason Riggs, Catholic chaplain of Yale University.

On April 24, the Most Rev. Maurice McAuliffe, D.D., Bishop of Hartford, was honored at the annual spring reception held at the college by the Council of Catholic Women.

The Baccalaureate Mass for students, alumnae and faculty was celebrated at St. Mary's Church on June 6. Following the Commencement Day address of Dr. Reilly of Hunter College on June 10, His Excellency, the Bishop of Hartford, conferred degrees on thirty-one members of the graduating class.

High honors have been paid to Albertus Magnus girls within the past few months. For proficiency in the study of Italian, one has been chosen as the exchange student to the University of Florence, Italy, while another has been accepted for graduate work at the Women's Medical School of Philadelphia. A third has been awarded a full scholarship for graduate work at Yale University, and another has received a scholarship for Smith College. A graduate of this year has been appointed research assistant to Dr. Gerhardt Fankhauser at Princeton University, another will attend classes at the Sorbonne next winter, while still another will enter St. Mary's Novitiate, Columbus, Ohio, on September 8.

**Mt. St. Dominic, Caldwell, N. J.**

On the feast of Our Lady of Mt. Carmel, forty-three professed Sisters with temporary vows renewed them for one year. Eleven Sisters made their final profession.

Sisters M. Paula, Armella, Charitine, and Reginald celebrated the golden jubilee of their religious profession on August 4. On the same day Sisters Sylvester, Consolata, and Blanche celebrated their silver jubilee of profession.

The Seton Hall Extension Summer School held its session at Mt. St. Dominic from June 29 to August 2. The faculty consisted of the Rev. P. Francis Guterl, S.T.D., Dean; H. E. Merity, Ed.D.; Sister M. Aloysius, O.P., Ph.D., Community-Directress of Studies; Rev. W. F. Furlong; Dr. G. W. King; Dr. J. F. O'Donnell; Miss M. C. Powers; Sister M. Carmel, O.P., M.Sc.; Sister M. Anthony, O.P., and Sister Marguerite, O.P. During the session Dr. Frederick Paulding gave a series of dramatic recitals.

The baccalaureate in music was conferred on Sister M. Alicia and Sister M. Annunciata by the Catholic University, Manhattan College conferred the baccalaureate in arts upon Sister M. Evarista, Sister M. Fredricka and Sister Georgita.

The Very Rev. Sylvester Sancho, O.P., Rector of the University of

Santo Tomás, Manila, P. I., recently delivered an address to the community on "The Present Conditions in Spain."

Religious reception and profession were held on August 17. The Rt. Rev. J. J. Dauenhauer, D.D., Vicar General for Religious Communities, presided.

#### **Sisters of St. Dominic, Racine, Wis.**

The Rev. C. A. Drexelius, O.P., conducted the annual retreat preparatory to the feast of St. Dominic, August 4. The Very Rev. Cyril Wahle, O.P., officiated at the ceremonies of investiture and profession. Seven postulants were clothed with the habit and eight novices made profession. On August 5, fifteen Sisters pronounced their final profession.

Sister M. Scholastica Koltes observed the fiftieth anniversary of her religious profession on August 13.

#### **Congregation of the Immaculate Heart of Mary, Akron, Ohio**

In June, Sister M. Mercia received the doctorate in Philosophy from John Carroll University, Cleveland.

Sister M. Yolanda celebrated the golden jubilee of her religious profession on August 4, at St. Bernard's Church. The pastor, the Rt. Rev. Msgr. F. A. Schreiber, V.F., was celebrant of a Solemn High Mass, and the Rt. Rev. Msgr. George Habig, V.F., preached the sermon. Both monsignori were former pupils of Sister Yolanda.

On September 12, Sister M. Martha, Sister M. Irene, and Sister M. Genevieve made their final profession in Our Lady of the Elms Convent Chapel.

#### **Dominican Sisters of the Sick Poor, New York, N. Y.**

On June 13, following a ten day retreat conducted by the Very Rev. C. M. Thunte, O.P., Miss Dorothy Betson (Sister Mary Marguerite) and Miss Mary Malloy (Sister Mary Andrew) were clothed with the habit. Sister M. Anthony pronounced her first vows and Sister M. Fidelis, Sister M. Angela, Sister M. Reparata, Sister M. Grace and Sister M. Patricia made their final profession. The Rev. E. A. Wilson, O.P., presided at the ceremonies.

#### **Immaculate Conception Convent, Great Bend, Kans.**

Sister M. Miriam was awarded her diploma at St. Rose's Training School for Nurses on May 17.

On June 15, the community celebrated the silver jubilee of profession of Mother M. Inviolata, Superioress General. The Solemn High Mass was sung by Rev. J. M. Smith, O.P., and the sermon was preached by the Rt. Rev. Msgr. F. J. Morrel, Chancellor of the Diocese of Wichita.

At the close of the second annual retreat on August 12, six novices made profession, and five Sisters pronounced their final vows.

#### **Convent of St. Dominic, Blauvelt, N. Y.**

The second of the annual retreats, which was preached by the Rev. W. R. Bonniwell, O. P., was concluded on July 3 with the investiture of eight. The Rev. Martin Killian, O.P., officiated. The August retreats were conducted by the Rev. W. G. Scanlon, O.P., who also presided at reception on August 16.

Sister M. Urban celebrated the fiftieth anniversary of her religious profession on August 30. Sister M. Ciotilde, Sister M. Borromeo, Sister M. Bernardine, Sister M. de Sales, Sister M. Martina, Sister M. Cyrilla, and Sister M. Alacoque celebrated their silver jubilee.

**St. Mary's Dominican College, New Orleans, La.**

The first community retreat closed on June 14 when fourteen Sisters pronounced their simple perpetual vows, five made temporary profession, and five novices were clothed in the habit.

The feast of St. Dominic was the silver jubilee of the religious profession of Sister Mary Dominica McEvoy. A Solemn High Mass was celebrated by the Very Rev. J. A. Fernandez, O.P.

The Sisters of Mercy from Arkansas and the Dominican Sisters from Texas were guests during the Summer School of Catholic Action held at Loyola University in August. The closing exercises were held on the campus of the Dominican College when the Most Rev. Joseph Rummel, S.T.D., Archbishop of New Orleans, officiated at solemn Benediction from an outdoor altar. The papal blessing was imparted to six hundred delegates.

On the feast of the Transfiguration, His Excellency, the Archbishop, celebrated Mass and witnessed the profession of Sister M. de Lourdes and Sister M. Agnes.

**Congregation of Our Lady of the Sacred Heart, Marywood, Grand Rapids, Mich.**

Twenty-five novices were admitted to profession on August 5, and one postulant, Miss Mary Alice McDonald (Sister M. Ronald) was vested with the habit. The Rt. Rev. Msgr. Raymond Baker officiated at the ceremonies in which his sister, Sister Marie Raymond, made her first vows.

Members of the congregation attended summer school at the Catholic University of America, the University of Notre Dame, the University of Detroit, de Paul University, Marquette University, the Chicago Musical Conservatory, the Julliard School of Music, the State Teachers' College, and Marywood.

Sister M. Berchmans Deegan celebrated her golden jubilee on August 15. On the same day twelve other Sisters celebrated their silver jubilee of religious profession.

Sister M. Alphonsus O'Rourke died at Marywood on June 17 at the age of sixty-four, in the forty-seventh year of her religious profession. May she rest in peace!

**St. Cecilia Academy, Nashville, Tenn.**

In the first week of August, the General Chapter of the St. Cecilia Congregation elected the following: Sister Annunciata Roësslein, Prioress General; Sister Reginald Gorman, Vicarress General; Sister Miriam Walsh, Second Councillor and Secretary General; Sister Scholastica Breen, Third Councillor, and Sister M. de Lourdes Buckheit, Fourth Councillor. The Very Rev. Albert Siener, D.D., V.G., presided at the election as the delegate of His Excellency, the Bishop of Nashville.

The regular session of the St. Cecilia Normal School was conducted at the motherhouse June 21-August 30.

On August 15, Miss Irene Charters received the habit from the Most Rev. William Adrian, D.D., Bishop of Nashville. On August 17, two Sisters made their first profession and one pronounced her final vows.

**Dominican Sisters of the Perpetual Rosary, Union City, N. J.**

The community commemorated the silver jubilee of the religious profession of Mother Mary Aloysius, Prioress, and Sister Mary Gabriel on May 24. A Solemn High Mass of thanksgiving was sung by the Rev. E. L. Hughes, O.P., at which a cousin of Mother Mary Aloysius, the Rev. Edward Donovan, preached. The Rt. Rev. J. J. Dauenhauer, S.T.D., ecclesiastical superior of the community, and a number of the clergy were present in the sanctuary. Following solemn benediction, at which the Passionist Fa-

thers officiated, a cablegram sent by His Eminence, Cardinal Pacelli, and conveying the Apostolic Blessing to the jubilarians, was read by Msgr. Dauenhauer.

On the feast of St. Dominic, the Very Rev. Sylvester Sancho, O.P., Rector of Santo Tomás University, Manila, P. I., said Mass in the convent chapel.

#### **Holy Cross Convent, Brooklyn, N. Y.**

Ground was broken for the new Dominican Commercial High School in Jamaica, N. Y., on April 28.

Forty-six Sisters took their final vows on August 26.

At the June graduation of St. John's College, Brooklyn, the Education Prize was bestowed on Sister M. Evangeline, while Sister Loretta Dolores was awarded a Graduate Scholarship and the Bishop Molloy Prize for highest standing in all courses.

Mother M. Perpetua Feser died on May 21, in the sixty-fifth year of her profession; Sister Anne Fagan died on June 15, in the fifty-fifth year of her profession; Sister Clare Brady died on July 5, in the nineteenth year of her profession; and Sister Marcaria Reuter died on July 6, in the fifty-second year of her profession. May they rest in peace!

#### **Dominican Sisters of the Perpetual Rosary, Syracuse, N. Y.**

A public Hour of Guard of the Rosary, conducted on each third Thursday by Rev. Father Craven, O.P., has seen an increase in attendance each month. A large group of men and women are accustomed to spend the Hour of Guard before the Blessed Sacrament exposed in the Rosary chapel, reciting the rosary aloud.

On the feast of St. Dominic, Father Craven celebrated the community High Mass and presided at the Divine Office sung by the nuns. The Solemn High Mass was sung by the Very Rev. Father Mayer, O.M.C., Provincial of the Conventual Franciscans, and the Very Rev. Francis Edic, O.M.C., Provincial Secretary, preached. In the afternoon, St. Dominic's novena was opened, and Compline was sung by the tertiaries and shrine choir. A picture and shrine of St. Philomena was solemnly blessed and unveiled.

#### **Mt. St. Mary, Newburgh, N. Y.**

On May 30, His Eminence, Patrick Cardinal Hayes officiated at the solemn blessing of the crucifixion group erected to the memory of the late Most Rev. John J. Dunn, D.D., V. G., former ecclesiastical superior of the community. At his own request, the body of the late Bishop was laid to rest in the community cemetery in September, 1933. The Rt. Rev. Msgr. Michael Lavelle, P.A., preached the sermon. A number of the clergy and over two hundred Sisters took part in the ceremony and in the procession to the cemetery. His Eminence, the Cardinal, was the honored guest of the community at the Villa Madonna and celebrated Mass in the Villa Chapel on the following morning.

The Most Rev. James Kearney, D.D., recently appointed Bishop of Rochester, visited the Mount on June 19-20.

The Rt. Rev. Msgr. Thomas McDonnell, National Director of the Propagation of the Faith, presided at the commencement exercises on June 21. The Rev. Edward R. Moore, Ph.D., Director of Social Action in the Catholic Charities of New York, delivered the address.

On June 27, ten postulants were invested with the habit, and five novices made profession. Msgr. McDonnell, the ecclesiastical superior, officiated at both ceremonies as well as the investiture on August 5.

On the feast of St. Dominic, Sister M. Eugenia celebrated the diamond jubilee of her religious profession, and Sister M. George and Sister Fulgentia commemorated their golden jubilee. On the same day Sister Dominico, Sister Annuntiata, Sister Benvenuta, Sister Agnes Loretta, Sister Rose Imelda, and Sister Victorine celebrated their twenty-fifth anniversary. A Solemn Mass of thanksgiving was sung by the Rev. Justin Costello, O.P.

#### **Dominican Sisters of the Perpetual Rosary, Camden, N. J.**

On May 2, the Rosary pilgrimage and crowning of the statue of the Blessed Virgin took place in Rosary Glen with an unusually large attendance of Rosarians. The Rev. T. a'K. Reilly, O.P., preached the sermon on this solemn occasion.

The public novena for the feast of St. Dominic was preached by the Rev. J. S. Moran, O.P. A Solemn High Mass was celebrated by the Rev. B. B. Doyle of Oaklyn, N. J. A number of Dominican and diocesan clergy were present.

On the feast of Blessed Imelda, May 13, in the American foundation at Rome, Italy, seven novices, natives of Ireland, made their first profession into the hands of the Very Rev. Louis Nolan, O.P. Present in the sanctuary were the Most Rev. Finbar Ryan, O.P., Coadjutor Archbishop-elect of Port of Spain, Trinidad, and the Very Rev. Thomas Garde, O.P., Socius of the Master General. His Eminence, Cardinal Lauri, called to extend his good wishes and blessing on the newly professed.

On June 5, the Roman community had a special celebration in honor of the golden jubilee of the ordination of Cardinal Lauri, Major Penitentiary of the Holy Roman Church. The Rev. E. Frederici, an official of the Sacred Penitentiary, sang the Mass.

#### **St. Joseph's College, Adrian, Mich.**

His Excellency, the Most Rev. Amleto Giovanni Cicognani, D.D., Apostolic Delegate, conferred degrees on sixty-three Sisters at the close of the summer school session on August 1. The Most Rev. Patrick Barry, D.D., Bishop of St. Augustine, delivered the commencement address before a large group of clergy and over five hundred Sisters. Present at the exercises was the Most Rev. Edward Hoban, D.D., Bishop of Rockford. Before leaving the motherhouse, His Excellency, the Apostolic Delegate, pontificated in Holy Rosary Chapel.

#### **St. Catherine's Convent, Fall River, Mass.**

In June the Baccalaureate of Arts was awarded to Sister M. Dalmatius by Providence College, Providence, R. I., and Sister Ignatius by the Catholic University, Washington, D. C. Sister M. Dalmatius was recently elected prioress of the convent.

During the summer, twenty-seven Sisters residing at Guzman Hall, Providence, attended the Extension Courses at Providence College.

#### **St. Clara Convent, Sinsinawa, Wis.**

On July 9, the prioresses, vicaresses and their associates, in the Eighth General Chapter of the Congregation, under the presidency of the Most Rev. William Griffin, D.D., Auxiliary Bishop of LaCrosse, elected Mother Mary Samuel Coughlin as Mother General.

Seventeen postulants received the habit after a Solemn High Mass on August 4, and on the following day, sixteen novices made simple profession and forty Sisters pronounced their final vows.

Incidental to the inauguration of the Centennial Year of the Archdiocese of Dubuque, on July 28, the name of St. Clara's founder, the Very Rev. Samuel Mazzuchelli, O.P., was again brought into laudatory notice,

as it was he who had prepared the See for the appointment of its first bishop in 1837. He erected a number of churches throughout Iowa and frequently acted as administrator of the diocese.

Recent visitors to the community were their Excellencies, Archbishop Cicognani, the Apostolic Delegate, Bishop Hoban of Rockford, and Bishop Griffin, Auxiliary of LaCrosse.

Jubilee anniversaries were observed during the summer by Sister M. Eugenius, Sister M. Hilary, Sister M. Constance, Sister M. Hubert, Sister M. Gerald and Sister M. Marcellus.

Commencement exercises at Rosary College, River Forest, Ill., were made especially significant this year by the conferring of the degree of Doctor of Laws, *honoris causa*, on Miss Agnes Regan, President of the N.C.C.W. and Miss Marguerite LeHand, secretary to President Roosevelt.

Sister M. Genevieve Dolan, on June 27, and Sister M. Regis Varley, on July 8, passed to their eternal reward. May they rest in peace!

#### **Sacred Heart Convent, Houston, Texas**

At the first graduation exercises of St. Mary's School, Port Arthur, Texas, the Most Rev. Christopher Byrne, D.D., paid glowing tribute to the pastor and faculty for the high standard of progress in religious and secular studies.

On the feast of the Assumption, Sisters M. Thomas, M. Gerald, M. Gerard, M. Albertus, M. Sylvester, M. Richard, M. Thaddeus, M. Boniface, M. Nicholas, and M. Eugene made their final vows. On the same day Sisters M. Celestine, and M. Philomena were admitted to first profession. Miss Josephine Lewis was clothed with the holy habit and received the name Sister M. Ambrose.

On May 21, Sister M. Borgia Galligan departed this life in the seventy-sixth year of her age and in the thirty-sixth year of religious profession. May she rest in peace!

#### **St. Catherine Hospital, Kenosha, Wis.**

Mother Vincent, Vicaress-General, Mother Amata, and Mother de Ricci attended the General Chapter of the Congregation, held at Braga, Portugal, last May. The Chapter resulted in the election of Mother M. Rita, former novice-mistress in Brazil, as Mother General. She succeeded Mother M. John. Mother Vincent was reappointed as Vicaress-General here, Mother M. Amata as Prioress in Kenosha, and Mother de Ricci as Novice-Mistress.

Following the retreat, which opened on July 26, nine Sisters pronounced their final vows.

#### **Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.**

Fifteen Sisters, comprising the twenty-seventh departure group left for their mission posts in the Orient on August 15. The Most Rev. James E. Walsh, D.D., Superior General of the Maryknoll Society, presided. Including this group, there are two hundred and forty-six Maryknoll Sisters in foreign fields. In this country, two hundred and eighty-one are working among the Orientals along the Pacific Coast, and in administration and educational activities at the motherhouse.

